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PROBLEMS OF EDUCATION IN THE CONTEXT OF INFORMATIZATION SOCIETY

Institute of Education, Psychology and Sociology of the Siberian Federal University. 660041, the city Krasnoyarsk, Svobodny 79

In this paper the quality of education are considered in the context of the process of formation of a global information society, which in the information society, information and knowledge are the principal social values, and the computerization of education leads to a drastic change in the education system. The role and place of teacher education in the information about the problems associated with the use of information technology in education.

Key words: information society, global education, information technology, education, information and computer science.

Computer science and society, in recent years, acquiring a global character, is one of the strategic directions of the development of civilization, the results of which we see everywhere today, and which will largely determine the shape of the new civilization is emerging – the global information society. The concept of information has reached a high priority in modern science and became a general scientific category. In terms of expansion and fundamental nature of categorical status information problems between modern information technology and the characteristics of the formation of a holistic educational environment significantly updated.

From the social and philosophical point of view, the informatization of society should be seen as a global civilizing process, which already has a significant impact on virtually all areas of human life and society, and in the future will largely determine the shape of the whole of the global information society - the new civilization of the twenty first century [4]. The transition to an information society in which information, knowledge, serve as the basic social values, implies a radical
change in all social institutions, primarily in education. Problematic provisions of the modern education system and the ambiguity of information processes are extremely pressing issue related to social and philosophical foundations of information.

Introduction of new information technology in education accelerate the transformation of the whole educational system. Backlog of philosophical and theoretical understanding of the problems of education from the rapidly developing information technology in many ways determine the problems of education informatization, the overcoming of which is indispensable for the development of the educational system of the information society [1].

The educational system is defined as a set of factors that determine the training and development of the individual, socio-cultural and economic conditions of society, affecting education, character information and interpersonal interaction with the social environment. Since the dependence of interpersonal relationships and interaction with the social environment of education is obvious, you need to focus on two important from our point of view points. First, although the information environment is an external factor to the educational process, however, it is closely connected with the educational sphere, as to some extent generated by the educational process. Secondly, the education system is an information and by its nature and form of expression, because the information is the social environment and the elements of its infrastructure, that is, it becomes part of the social information system.

Informational modern educational system – one of its most important properties. In the age of global information recognition of this property is essential to understand and study the content of the educational environment and for practical use, conversion, development of education, the development methodology of education and its objectives in the current conditions.

Modern aspects of the computerization of education is closely related to the definition of information society as a means of transition into the Information Society, which was given by D. Ursula. Information – is the "system – the process of mastering the activity information as a resource management and development by means of computer science in order to create an information society, and on this basis
First. Informatization of Education is a means of development, modernization, improvement of the whole educational system corresponding information society.

Second. Formation having informational nature and using IT tools, can and should be the core of the information society and one of the main mechanisms for advancing sustainable development.

Third. Education must become more versatile, but not in the Western European consumer sense, declared the Bologna process, and to rise to the level of being developed and the anticipated Russian cosmists. However, in the present conditions, it should have an important practical function, providing the learner not only to adapt to the broad scope of activities, but also realizing the need for repeated changes in the scope of activity, profile, and practices in life. This is due to the continuous transformation and social ambiguity of the situation in the country and the world.

The need for new approaches in relation to the system of "education – information" is determined as the enormous flow of information increases exponentially, which threatens to overwhelm the classical subject-object system in education, influencing it, making it difficult to adequately reflected. And in this regard, even more important is the role of the teacher, which is the most important task - to learn to live in a world of information, do not get lost in the huge flow of information, to be able to find and use the knowledge. The effectiveness of the educational process depends not only on the professional level of the teacher, his ability to absorb innovations. "The teacher should be a central figure in the coming period and its main weapon should be information and scientific knowledge, and the main tool - the means of computer science and information technology" [2].

One of the main reasons for the inertia of transition to information in education, based on innovation, use of new information technologies on the modern achievements of economy, science and thinking, is a pedagogical conservatism, based on old, traditional methods of teaching. There are also problems with the number of educational subjects and their content and scope in the curriculum, in particular, the
problem of optimal combination of traditional conservative and innovative approaches in education.

Must mention another important aspect. Informational education a prerequisite for the universalisation of funds and resources interdisciplinary connections. Differentiation in modern education requires the integration of many disciplines through the implementation of interconnections. Through the general education environment a variety of humanitarian and natural objects are integrated, which has to find sources of interdisciplinary connections and resources to implement them, offering the means, methods and forms. The purpose of this process is the formation of a system of scientific thinking of students, environmental, and information culture, creativity and high morals - qualities that will enable them to successfully adapt to live and work in a global information society [1]. A special role in the organization and implementation of this approach, in the words of Colin K. "owned science, as a fundamental natural science" [2], which just has a universal method and means of implementing these processes.

Adapting to today's social and information environment due to the need of spirituality in the subject of training, which involves not only the availability of knowledge, competence and intelligence of the subject, and cultural activities, cultural relations, ethics, modern philosophy, its compliance with social and legal norms and moral standards, respect for moral values.

Strengthening the integration component of computer science with other subjects increases the efficiency of learning software in creating a global information space, when greatly increase the possibility of communication with the help of modern information technology to various disciplines.

However, this raises a number of problems: the complexity of the orientation in the huge flows of information, difficulties in the selection of quality and reliable information, that threat of disinformation, the increased ability to manipulate people's minds due to the impact on society of the media, the digital divide people, exacerbating social inequalities and the potential social conflicts [4].
In "Information Culture and Quality of Life in the Information Society", KK Colin observes that the modern education system is not aimed at preparing people for life in the modern information society, that "education is not focused on the formation of the new information and electronic culture individual and society, adequate new information reality, which already surrounds each person, it changes the whole way of life, many of the values, habitual patterns of behavior " [3]. After facilitating access to the information that we provide modern information technology, creates, as we observed a dangerous illusion of light-epistemological way, ie today's college students tend to confuse different things: a simplified algorithm for obtaining information from the heavy traditional efforts to process and assimilate information.

It should be noted that the ambivalence of information flows associated with the epistemological essence of the educational process and the special role of information in it that is not only and not so much with the abundance and even contradictory information flows, but with the lack of a filtering mechanism and dropping unnecessary and sometimes dangerous information.

Thus, the problem of information in today's educational environment involves socio-philosophical analysis, otherwise suffer the depth and complexity of the problems of education. It is important to note that modern education is under radical changes caused dramatic changes to the system. Community development is to expand and strengthen the economic base of information and educational environment, which in turn implies the emergence of new problems and contradictions in society, and the education system as a whole.

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STRUCTURE SEMANTICAL FEATURES OF INOLEKSEMS IN THE SPACE OF MASS MEDIA

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The article considers lexic-sentential processes which take place in the language of mass media (MASS-MEDIA).

Keywords: semantics, innovation, actualization of vocabulary, metaphor.

Research is determined by the necessity of study of active processes of development of modern literary Ukrainian, first of all in style of mass information, as representative form of language of public consciousness. The dynamics of language processes in mass-media is predetermined by extra linguistic factors - features of public life, state policy, by development of science, culture etc.

Interlingual contacts in Ukrainian of previous decades are analysed in great amount of theses both in Ukraine and abroad, in particular in works of researchers from the Ukrainian diaspora. Such scientists researched this problem: Styshov O.A., Bozhko V.V., Popova N. and others.

According to O.Styshov, desire to something new and fresh, emotionality and expressiveness on a background of a standard is a qualificational feature of the language of MASS-MEDIA [5, 243]. Journalists try to use a vocabulary, originality
and unusualness of which can attract special attention of readers and give to addition a tint of relaxation and relativity to the "language of fashion". Ukrainian linguists say, that in modern linguistic there is not one single point of view as for terminological usage of words, borrowed from other languages. The thought that it's necessary to differentiate terms "borrowed" and "foreing" words [4,342]. Borrowings are called the words from another languages, which had entered the lexic system of national languages long ago and are considered as our "native", and their ethnic origin can be defined only ethimologically, while lexic units, which has recently entered or they are only on their way to a language and has not missed yet the peculiarities of that language, from which they had come - belonging to another language. Some linguists define one more term for denoting of the words, which belong to another language - "entre- zhyzmy " [5, 241]. Most researchers in thesis studies as well as we in the proposed research, consider these terms as synonyms. Besides, for defining words, which sometimes enter a text for giving to it more colorful depiction, for strengthening of expression, which can be arranged by the means of the national graphic, the term "barbarism" is used [5, 241]. Such lexemes are especially brightly represented on the pages of editions for youth, as they give the media-texts certain shadowing that is realized mainly only within the boundary of language space of youth.

The process of borrowing and adaptation of foreign words is predefined by many factors. Firstly, in a period of the revival of international relations in politic-economical, information-technical, cultural, sporting and other spheres of human activity the necessity for verbal denotation of new things, concepts and phenomena of reality arises, for which there are no Ukrainian names. absent. Secondly, it is the existence in the international consumption of an already withstand system of terms, homogeneous originally (meant internationalism). Thirdly, the actual is remained the aspiration for clear differentiation of lexical units after semantics and branches of the use [5, 244]. Fourthly, a tendency is noticed to the "language economy", in particular the replacement of word-combination or descriptive turn by one of an adopted lexeme. Except the adopted linguistic factors, in the process of borrowing of foreign
words the row of foreign factors is distinguished. First of all it is a social-
psychological reason that appears in copying a "language fashion" for creation of
expression [1, 178; 5, 243]. Another foreign factor - aesthetic - is based on aspiring to
euphemistic replacements of some concepts. Also among extra linguistic factors, that
stimulate borrowing of words, are mentioned the result of so-called "americanism",
when not only technical novelties but also standards of standard of life, manner of
behaviour and communication, aesthetic tastes become attractive, authoritativeness of
language (in particular English) etc.

Next to foreign the row of actually linguistic circumstances is distinguished that
assists including borrowing from other languages. The main is a directed tendency as
for improving of present linguistic system, the necessity of saving of language in the
state of communicational suitability. Among them an important place takes
"nominative dead-lock", the necessity of fulfillment of linguistic words by fulfillment
of certain thematic groups (mainly from different branches of science, technical,
medicine, sports, culture), and even their creation in the language-recipient at a certain
historic moment (for example names from the sphere of informatics and calculative
devices) or adapting of certain words on defining of new actions, notions,
phenomenon, the widening of the means of nomination and communication. The
other reason, that is inevitably connected with the previous, is the use of foreign
words in a language due to the lack of corresponding lexemes in Ukrainian, which
have not any significance, mostly in the sphere of scientific-technical, economic
terminology. Besides, such words and terms to a great extend in European and word's
ground have already become commonly used - mostly europeasms.

In common literal and in the language of publicist the tendency as for the clear
differentiation of lexic units acts (after the semantics and the branches of usage) as
for their semantics, stylish and stylistic, and even genre functioning. So, for example,
to the well know in Ukrainian, synonymous row of words "kramnytsia"- a shop
though the language of MASS-MEDIA the names of new specific western realities
are adapted, which are included in the Ukrainian way of life with distinction of their
value tints, in particular, "supermarket" (from the English
"supermarket")"large(mainly food) groceteria, supermarket", a boutique(from French boutique- shop, a workshop) a "modern small shop of especially elegant, fashionable and expensive clothing, shoes, perfumeries and other things", shop(from the English "shop") "shop", although the primary objective of setting remains the same as an "apartment for a retail business". Besides, borrowed words are differed in an area and frequency of the stylistic use : only in a colloquial functional variety(and very rarely in the language of MASS-MEDIA) we come across lexemes "lavka" (language practice of mainly senior generation and shop (is widespread mainly in broadcasting of young people).It is known, that these lexemes, in comparison with mentioned above literal units, are used more rarely. We should admit, that sometimes an expression with negative evaluating, expressiveness, strictness of image, situation are achieved with the help of a newly borrowed word with a curtain format ( as, for example, lexic units with suffixial component -reïm (- gate), after which the meaning "scandal" is fixed. An important reason in this process is a desire to save linguistic means, linguistic efforts, energy and conciseness in a whole. Foreign borrowings very often have advantages on the place of national word group, that is more cumbersome or descriptive construction, For example: a killer - a hired killer-professional, a briefing - a short press conference, MASS-MEDIA - means of mass information, mentality - a group of spiritual and metal peculiarities (psychological, intellectual, ideological, religions, esthetic) of a certain nation, social group or an individual; the understanding and exeption of world, self-evaluation and so on.

A language as a peculiar system of systems, or levels, itself it is a part of a more complex system: language and thinking, language and society, language and reality, language and mentality of a nation and many others. Thus, factor, in which indivisibly foreign and inner language reasons are combined, is an interstylistic interinfluence and interpenetration. Especially it is obvious as in a language of MASS- MEDIA, as wider - in publicism, where there are lexic units of different styles brightly represented.

An actual question that needs urgent solving, is making of practical recommendations as for adaptation of borrowings in the system of a language, which
Ukrainian is. As we know, the mastering of innolexems is done simultaneously in a few ways and embraces phonetic-graphical, morphological and semantic side of a word. Under the problem of assimilation of foreign borrowings mostly a level of similarity of the given words to the words in source language is understood. As for the level of assimilation of borrowed words, the adoption to the word-changing and word-forming system is differentiated, the ability to enter the synonymous rows and antonymous links, entering to the compound of fraseological units, frequency of usage etc. Nevertheless, as some researches claim, all the criteria, mentioned above, are rather problematic and non persuasive: there can be a huge number of the levels of assimilation, and this problem is not only a linguistically one, but a social-physiological as well. Some researchers differ such consecutive stages of full lexic mastering of foreign words: 1) a stage of innovations or adopting into a language for the first time- a receptor; 2) a virtual stage, when the word is used by a minority of the carriers of the language- receptor; 3) a stage of a neologic usage of a word, when the lexem is used by the majority of the carriers of a language-receptor. Deep-rooting of a foreign word in the language-recipient is connected with four stages: 1) the primary - the use of a foreign word in the text in its native orthographic (phonetic) and grammar form, without transliteration and transcription, as so-called introduction; 2) the second - its adoption to the system of a language-recipient through going to a word a relative grammar form; 3) the third - by the lose by a foreign word the peculiarities of unusualness, its achieving of equality with other words of a source words; 4) the forth - by the adaptation of a foreign word in the stylistic system a language-recipient, by taking of situatoin-stylictic and social restriction of the word usage.

We should draw your attention to important moments, to my mind. Not long ago borrowings from languages of the world executed mostly indirectly through Russian. The proof of borrowings from we stem languages through mediation of Russian is a design of songs and graphics of certain entrances. Thus, as in Russian there is no direct corresponding sound to sound [h], that is commonly used in the row of westeuropean languages, such as German, ( English, German, Holland etc.) from
which English nowadays has become the main source of borrowings, in it this sound is basically transferred through (for example: Rus. хит - from Eng. hit, Rus. хоснук from Eng. hospice). Ukrainian differentiate [г] and [ґ]. Meanwhile, despite its natural peculiarities, transliteration of foreign proper names, mostly names and surnames (English, German, Holland etc.) in the language of most Ukrainian MASS-MEDIA is exercised due to the Russian examples (comp: Hillary, Backhem, Hamm) without saying about regular words-borrowings such as "hot-dog, hat-tricked", which are transferred in a linguistic practice mostly due to the rules of Russian phonetics, graphics and orthographic "hot-dog, hat-trick".

Last years, by the way, that is described above, an ability of direct borrowing is opened, that, no doubt, influences the choice of sounds and orthographical for, which are corresponding foreign words (comp: *Hillary* - *Хілларі*, *Backhem* – *Бекхем*, *Hamm* - *Хамм* etc.)

Sometimes borrowing in the language of modern MASS-MEDIA reflect phonetic-graphical and spelling unstableness, functioning mostly together, and sometimes more, variants: адеграунд/удеґраунд "unofficial stream", a direction in art, that is on the contrary to official, commonly recognized; not traditional and unknown by the broad public "a secret art", artists and supportess of such art "римейк/ремейк/рімейк""new variant of old musical recording, staging, film etc.", ріелтор/ріелтер/ріелтор/ріелтер an agent who deals which selling of real estate" etc. It is caused by different ways and principles of mastering a foreign word: wheat her foreign words follow its pronunciation by transliteration, or by writing, with taking into account the rules of Ukrainian spelling. The main task of linguists is to remove such doubleness, having stopped on one of the best suited to the Ukrainian phonetic-graphical and orthographical system of forms. The same concerns the following words:" вотергейт/уотергейт, Ватсон/Уатсон etc." Under such circumstance we may see a doublings as a result of coexistence of a traditional (after the Russian example) and a new (according to the rules of Ukrainian) pronunciation and writing. It's meant that in the period of Soviet Union (unlike from XIX century) was adopted in Russian and in Ukrainian, an English phoneme and grapheme W in
fort of the following vowels to transform y (For example: Уатсона/Watson, Уилсон/Wilson, Уолтер/Wolter etc.). In modern linguistic practice an English bilabial sound and a letter W, by which it is signed, far more often in the language of MASS-MEDIA is transferred by the letter "Ватсона, Вілсона, Вокера, Волта, Волл etc."

It is obviously, that in a transliteration of such words the influence of linguistic practice of Ukrainian diasporas of the west is reflected. We should admin, that at the beginning of XX century, the princip of transliteration of an English sound, reflected by the letter W was peculiar in Russian as well (comp. Russian transliteration of the sir name of the American president of the period of the first world war Wilson).

Written sources’ mostly take into consideration the rules of Ukrainian phonetics, graphics and orthographic in transferring of words and have such forms as: дилер, брифинг, лизинг, рейтинг, харизма, компакт-диск, релтор, кутюр’є, самміт, кіллер and other, which were transferred in a somewhat different way before, and mostly incorrectly, closer to an English or Russian linguistic system дилер, брифинг, лизинг, рейтинг, харизма, компакт-диск, дистрибьютор/дистриб’ютор, релтор/релтор, кутюр’є, самміт, кіллер etc. The words, which are mentioned above are a sing of a phonetic “Уkranization” now borrowing, their entrance into the Ukrainian lexic system. But there are examples of now borrowing words, phonetic components of which are still obvious and are sings of their foreign origin-noncharacteristic for Ukrainian combination and piling up of consonants, coincidence of vowels, diphthongs and thrifhtongs, prime vowels, unadoped for the national units, absence of corresponding sounds etc.

At the end of XX in the beginning XIX centuries in the language MASS MEDIA, as well as in the whole Ukrainian language, the process of morphological adaptation of new borrowing from different linguistic systems still had place. In comparison with phonetic settling, an analyzed process is characterized by a greater clearness establishments, absence of doublet lexic units. Basically foreign words-innovations from a morphological view in Ukrainian, as in a language-recipient, are assimilated according to their peculiarities in a source-language and uncorrespondences take place rather rare.
In morpheme and word-building aspects borrowed words and morphemes on Ukrainian ground show rather considerable activity in reaches of corresponding national linguistic subsystem. Considerable mass of new foreign words in our language has become an important for production of derivative of newereations: лізинг-лізинговий, лізингодавець, лізингоотримувач; траст-тратовий, трастовик, натрастувати; бартер-бартерний, бартерувати, збартерувати, бартеруватися, бартеризація; рейтинг-рейтинговий, рейтинговість, рейтингування etc. Meanwhile it concerns not only of book styles, for which the mentioned processes are more characteristic, but also of conversation functional variety, comp.: ксерокс-ксерити, ксерокопію вати; «Мерседес» - мерс, мерседесівський; фермер-фермерувати (займатися фермерством) etc.

In the language of MASS MEDIA we may observe the growth of word building productivity of the certain borrowed morphemes, rooted and aphixal, as: відео (відеоурок, відеоогляд, відеозал, відеоносій, відеогра), аудіо (аудіозапис, аудіокурс, аудіовівчина, аудіопродукція), Інтернет (Інтернет-кав’ярня, Інтернет-послуги, Інтернет-зал, Інтернет-картика), -изацій- (зомбізація, бартеризація, фермеризація, тінізфція), -іст-/-іст- (новеліст, екологіст, візажист), -ізм-/-изм- (візуалізм, манкуртізм, харизматизм), -ман (погодоман, лірикоман, дієтоман, титуломан), супер- (суперсучасний, суператлет, суперважковик, супергра), ре- (реінвестований, реприватизація, реінтеграція), пост- (пострадянський, посткомуністичний, пост чорнобильський), екс- (екс-Союз, екс-лідер, екс-Югославія), анти- (антиринковий, антирухівський, антибартерний), де- (декомунізація, деядеризація) etc. One make proof of belonging this or that word to borrowing is inability of defining it in the base of two or more roots, which usually are easy to Sind in native Ukrainian words.

Morphologic mastering of now borrowings includes as one of the mail constitutive parts grammar adaptation of these units. The main proof of the last is the adaption of a foreign word to a certain lexic-grammatic class of words (past of speech) of a language-recipient and achieving in accordance with this corresponding morphological and syntaxes peculiarities.
Borrowed by Ukrainian from an American variant of English during the last years lexic unit baks (USA dollars), that has a send character and is used mostly in conversational usage and rarely with a certain stylistic aim and in linguistic practice of Mass MEDIA, functions in singular. In the sacra-language this noun functions in Plural (for example: buks, where is a sign of Plural), though it has the same form of singular. The same thing we may say end about lexems-anglicisms спікер, ф’ючер, памперс etc. Among newly borrowed boring words we may come across lexic whist such as капучино, біде, авіа шоу, ківі, кунг-фу etc, which have no case and are not framed into grammar rules of Ukrainian. To our minds, the growth of number of the nouns-borrowings which are not cased should be considered a negative phenomenon, that gradually changes traditional structural-grammatical peculiarities of Ukrainian.

An important side of adaptation of newlyborrou words is also their semantic mastering. Some linguistic say, that semantic mastering of borrowings – is the question about including of them into a lexic-semantical system of a language-recipient, concluding of different links with native elements of a vocabulary, inclusion to different roms and chains of dependences, which in different directions cross a vocabulary of a language, about belonging of a now word to a synonymous row of words with similar meaning and its differentiation – manful or stylistic – with other elements of this row; the emerging in it antonymous opposites on the ground of a new language; its possessing of a certain place in semantic structures and microstructures of a new language and replacement in them, caused by its adaptation. A life of innolexems is connected with a change of hierarchy of meanings, which are characteristic to this nominative unit in a source-language. Conning to new conditions of forming of lexic – syntaxal fields, paradigmatic and sintagmatic attitudes, into new word-building nets, a borrowed word sometimes returns to it prime (fixed in a source-language) semantics.

Publicity of information, emotion-expressive connotations leads to semantic-stylistic transformation of new adoption. The Expectance and development of lexis semantic influence national – cultural factors, mentality of the language carriers, their association – imaged traditions, activised in a concrete historical period. The
frequinty of usage of borrowed words in a language of modern MASS MEDIA makes them so called sings of epoch. First of all it concerns widely known terms in the field of economy, medicine, in computer science, sport etc, which broaden a narrow meaning, gain additional seems and pragmavalued, stylistic connotations.

We should point our, that activisation of processes of adoption and functioning of meanful quantity of innovation-borrowing in a language of new Ukrainian MASS MEDIA is marked with different aspectiveness and unordinarity. But clearly two main tendensties of opposite character retraced. From the one side, it is an adoption of Ukrainian lexic system into internationalization processes, understanding of necessity of fulfillment of terminological and national words and also an expectance of intensification of borrowing from foreign language as indirect expression of democratization, freedom, policy of opening etc. From the other –it is a counteraction of linguistic and cultural linguistic conscience of Ukrainian people as for heavy surge of foreign elements as a decisive factor of influence, that destroys national linguistic basis.

Within the functioning and development of modern Ukrainian literal language gradual approbation of huge amount of new borrowing on fitness and opportunity of usage and also processes in forming and further codification of meanful massive of these units or gradual forcing out to an outlying area linguistic system and even of full disappearing of certain elements will take place. Though an ability of semantic and stylistic modification of some mentioned above lexic units is not excluded.

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STRUCTURE SEMANTICAL FEATURES OF INOLEKSEMS IN THE SPACE OF MASS MEDIA

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The target of this research is the composition of the German folk tale (Volksmärchen), the research subject is a discourse aspect of its constituents’ expression. Therefore the actuality of this research paper is predefined by the circumstance that the central circle of questions, probed in a discourse analysis is related to the structure of discourse. The different structure levels are distinguished: microstructure, macrostructure and superstructure. Unlike the macrostructure, the superstructure is not related to the concrete discourse, but with its genre. In accordance to the definition of T.A. Van Dijk, the superstructure is a standard chart which concrete discourses are built after [1:51]. The schematic superstructures of T.A. Van Dijk are correlated with the narrative charts, offered by the linguists engaged in the study of structure-compositional construction of the narrating type texts. The German folk tales belong to the texts of such a type. The discourse aspect of their composition structure has not been investigated by the German and Ukrainian linguists. This factor has become the reason of our address to this problem. The goal of research of such orientation of this paper consists in the discourse analysis of the German folk tale composition as one of the discursive signs, that characterizes the German folk tale as a product of national linguoculture. The article is devoted to description of methods of organization of content level and linguistic expression of
the German folk tale discourse, specification of the German fairy-tale texts’ concrete forms – narration, description and combined structure. The theoretical value of this research paper is in the carrying out of the German folk tales texts discourse analysis and in the clarification of the place and the role of cognitive approaches in modern methods of language study. Such a research approach to the structure-compositional and semantic organization of the German folk-tale texts is a proof of necessity and efficiency of description of fiction literature texts in the terms of cognitive theory. It serves as another step on the way of subsequent study of cognitive aspects of language and development of theoretical problems of cognitive linguistics.

The study of structural aspect of folk tale and myth texts [2; 3; 4; 5; 6; 7] contributed to the nascence of structural anthropology, semiotics, study of discourse and communication [8; 9; 10].

Semiotics begins with the individual building blocks of meaning called signs; and semantics, the way in which signs are combined into codes to transmit messages. This is part of a general communication system using both verbal and non-verbal elements, and creating a discourse with different modalities and forms.

In On Realism in Art Roman Jakobson argues that literature does not exist as a separate entity. He and many other semioticians prefer the view that all texts, whether spoken or written, are the same, except that some authors encode their texts with distinctive literary qualities that distinguish them from other forms of discourse. Nevertheless, there is a clear trend to address literary narrative forms as separable from other forms. This is first seen in Russian Formalism through Victor Shklovsky's analysis of the relationship between composition and style, and in the work of Vladimir Propp, who analysed the plots used in traditional folk-tales and identified 31 distinct functional components. This trend (or these trends) continued in the work of the Prague School and of French scholars such as Claude Lévi-Strauss and Roland Barthes.

“Narratology” is a term coined by Tzvetan Todorov in 1969, and generally refers to the structuralist analysis of narrative. In this process, the narrative is divided into its constituent parts in order to determine their function(s) and relationships.
Here “story” refers to what is narrated (usually a chronological sequence of events) and “plot” refers to the logical and causal structure of a story, explaining why its events occur. The term discourse is used to describe the stylistic choices that determine how the narrative text or performance finally appears to the audience.

One of the authoritative researchers of the folk tale style V.Y. Propp marks that a folk tale is created with the purpose of a long duration aesthetically beautiful influence on an addressee in the different terms of place and time. It is created on the basis of a such plot canon which is able to provide its existence in own language, verbal means, and even without the elements of extralinguistic situation, intonation, gestures, mimicry which determines universality and availability of a fairy-tale [5:181]. A narrator is responsible not only for folk tale content but also for the improvement of its aesthetical form. The specific nature of a folk tale, as a product of oral folk arts, approximates it to the writing forms of a standard language in later fiction literature. The writers set the trend for creation of a linguistic structure which was able to provide the mediated communication through distance and time. The aesthetically beautiful use of language, unlike a fairy-tale, was not a primary target [11:17; 12:14]. Consequently, a fairy-tale text which we regard as a discourse is the result of a qualified creation with the incident to it organization methods of linguistic material. Such discourse is built on the basis of principles incident to the prepared speech limited by certain space and time that is varied within the limits of an epic norm.

According to scientists principles of folk tales texts organization are determined by plot principles of a speech genre (report, story, reasoning, description and others). Study techniques for these principles are based on different approaches by foreign and soviet scientists. Helmut Bonheim in his book “The Narrative Modes: Techniques of the Short Story” analyses such narrative modes as speech, report, description, comment, paying attention to some borderline cases and problems in mode chopping. He studies the modes in concert: modal deficits; changing tastes in narratives modes; modes and mediation; the submodes reviewed - narrative pace; the selectivity principle; reader participation. Much attention is also paid by the linguist to the submodes of speech:
distance; applications; the submodes of thought; the submodes of perception; a review of the submode markers [13]. Ian A. Gordon, in his study “The Movement of English Prose” distinguishes by the end of the 18th century three styles which “have remained the basis for virtually all later writers”. These were the “speech-based prose” — the central tradition — “to which the present-day reader can return with little fear of meeting archaism or obsolescence”, secondly, the “prose of neo-Quintilian rhetoric, which was to provide the model for most ‘serious’ writing in the nineteenth century”. This “demands a parity of background between writer and reader”, and “has remained the source of much prose of dubious acceptability”. The third variety is “the prose which I have called romantic, though its limits extend well beyond any normal definition of the romantic period. In contradistinction to the other two styles, it is marked by the continuous use of syntactical and metaphoric devices, designed to excite an affective response”. “Of the three it has in the past century and a half been subjected to the greatest degree of variation and experiment. The process is still going on, with the result that the criteria by which one may judge romantic prose are still not easy to determine” [14].

As we can see, the researchers mark that the “types of a narration” become so heterogeneous in short story texts, that there is a need to set subtypes [15: 329-338]. For example, within the limits of fictional discourse the genre of “description” disintegrates on a portrait (description of appearance) and landscape (description of nature) [16: 65]. Equivalent are such terms as “forms of narration”, “functionally-semantic types of speech”, “types of discourse” [17].

The researches mark that speech genres interlace, “superimpose on one another” [18; 19; 20; 21]. Hereupon instead of “clean” forms of narration the mixed forms are used with the special method of content organization and language expression.

It is traditionally distinguished in folkloristics a narration, a description and a combined structure that is a combination of a descriptive-narrative part with a monologue or a dialogue [22: 53-58].

Narration is a sequence of events described in a narrative. Along with exposition, argumentation and description, narration, broadly defined, is one of four
rhetorical modes of discourse. More narrowly defined, it is the fiction-writing mode whereby the narrator communicates directly to the reader.

The art of narrative is by definition a highly aesthetic enterprise. There are a number of aesthetic elements that typically interact in well-developed stories. Such elements include among the others the essential idea of narrative structure, with identifiable beginnings, middles and ends, or exposition-development-climax-denouement, with important inciting incidents, normally constructed into coherent plot lines. The essential idea for a folk tale is a situation of acting, which is highly related to a folk tale plot. As an example we can account a household-cumulative tale „Von dem Fischer und seine Frau“ (Grimm KH, 17). Here we observe a sequence of events: on a call of his wife a fisherman first demands from a flounder-fish a new little house (eine kleine Hütte): “Geh noch einmal hin und rufe den Butt und sage ihm, wir wollen eine kleine Hütte haben.”, then – a castle (ein Schloß): “Geh hin zum Butt, er soll uns ein Schloß schenken!”; later she wishes to become a king (König werden): “Geh hin zum Butt, wir wollen König sein!”, Kaiser (Kaiser): “Kann er König machen, kann er auch Kaiser machen. Ich will und will Kaiser sein, gleich geh hin!”; the Pope (Papst): “Mann“, sagte sie, “ich will Papst werden, geh gleich hin, ich muß heute noch Papst werden!” and finally the God (der liebe Gott werden): “Sofort gehst du hin, ich will werden wie der liebe Got”. The fish didn’t like the old woman’s last wish and she returns the situation into the initial state: we see the poor woman near her cabin, as she appeared at the beginning of the tale.

Thus, the following linguistic units are indicative of the sequence of the tale’s events: ein kleines Häuschen → ein Schloß → König werden → Kaiser → Päpste → der liebe Gott. We can also regard other lexemes as sequence indicators:

• a group of verbs: war → wohnten → saß → gang → zog → setzte wieder hinein → stand auf und ging zu…; kam und sagte…;

• adverbs, particles, conjunctions: einmal → da → so → als → da → und → dann…;

• other linguistic tools as, for example, weather changes sequence descriptions depending on the wife’s wishes, in particular images of the state of sea: das klare
Wasser → war die See ganz grün und gelb und gar nicht mehr so klar → war das Wasser ganz violett und dunkelblau und grau und dick und gar nicht mehr sogrün und gelb, doch war es noch still → war die See schwarzgrau, und das Wasser gärte so von unten herauf und roch ganz faul → war die See ganz schwarz und dick und fing schon an, so von unten herauf zu gären, daß es Blasen gab, und da ging ein Windstoß darüber hin, daß es nur so schäumte, und dem Manne graute → das Wasser ging und brauste, als ob es kochte, und schlug an das Ufer, und weit draußen sah er die Schiffe, die gaben Notschüsse ab und tanzten und sprangen auf den Wellen. Der Himmel war in der Mitte noch so ein bißchen blau, aber an den Seiten, da zog es herauf wie ein schweres Gewitter → Draußen aber ging der Sturm und brauste, daß er kaum noch auf seinen Füßen stehen konnte. Die Häuser und die Bäume wurden umgewehlt, und die Berge bebten, und die Felsbrocken rollten in die See, und der Himmel war pechschwarz, und es donnerte und blitzte, und die See rollte daher in hohen schwarzen Wogen, so hoch wie Kirchtürme und Berge, und sie hatten alle darauf eine weiße Krone von Schaum. Such nature descriptions can be found at the beginning of every situation, which describes the fisherman’s wish. They create a necessary “picture” and show correlation: changes appear in the nature depending on complication of request. The examples illustrate that at lexical and syntactic level it has corresponding displays: sentences become more difficult, widespread, lexis is complicated.

Fairy tales “Aschenputtel” (Grimm A, 3), “Rapunzel” (Grimm A, 94), “Dornröschen” (Grimm A, 9) are created on principle of development of a fairy tale plot depending on moving of personages toward the cherished aim and success. For example, it is possible to distinguish six completed successive situations in the fairy tale “Aschenputtel” that set a plot in motion. 1. The first situation: “The rich man’s first wife dies”: “Einem reichen Manne, dem wurde seine Frau krank, und als sie fühlte, daß ihr Ende herankam, rief sie ihr einziges Töchterlein zu sich ans Bett und sprach: “Liebes Kind, bleib fromm und gut, so wird dir der liebe Gott immer beistehen, und ich will vom Himmel auf dich herabblicken und will um dich sein. “ Darauf tat sie die Augen zu und verschied”. The sequence markers in this situation
are **und als** → **darauf**; the imperative mood is used when the mother speaks to her daughter for the last time: *liebes Kind, bleibe fromm und gut, so wird dir der liebe Gott immer beistehen, und ich will vom Himmel auf dich herabblicken, und will um dich sein*. The second situation: “the second wife appears with her two daughters which brings on changes into the girl’s life”: “…nahm sich der Mann eine andere Frau. Die Frau hatte zwei Töchter mit ins Haus gebracht, die schön und weiß von Angesicht waren, aber garstig und schwarz von Herzen. Da ging eine schlimme Zeit für das arme Stiefkind an. “Soll die dumme Gans bei uns in der Stube sitzen!” sprachen sie. “Wer Brot essen will, muß es verdienen: hinaus mit der Küchenmagd“.

Sequence markers are adverbs, particles and conjunctions: **als** → **als** → **da** → **da** → **so** → **wenn** → **und**. Changes of seasons **Winter** → **Frühjahr** and daytime **von Morgen bis Abend** mark also changes of events. The third situation: “a father goes by a fair”: “Es trug sich zu, daß der Vater einmal in die Messe ziehen wollte, da fragte er die beiden Stiefäpfeler, was er ihnen mitbringen sollte.“ This situation has sequence markers of events: **es trug sich zu** → **einmal** → **da** → **als** → **da** → **als** → **so**; names of the presents which the daughters asked their father to bring: *schöne Kleider* → *Perlen und Edelsteine* → *das erste Reis*, das Euch auf Eurem Heimweg an den Hut stößt. The fourth situation: “the king arranges a ball”: “Es begab sich aber, daß der König ein Fest anstellte, das drei Tage dauern sollte und wozu alle schönen Jungfrauen im Lande eingeladen wurden, damit sich sein Sohn eine Braut aussuchen möchte...“. Development of the situation can be traced due to next the sequence markers: **es begab sich** → **als** → **als** → **da** → **da** → **als** → **da** → **und** → **da** → **nun** → **darauf**; a successive change of Cinderella’s dress (this marker is the most expressive as the situation can be subdivided into three almost identical sub-situations, excellent in that is a dress of cinderella): *ein golden und silbern Kleid herunter und mit Seide und Silber ausgestickte Pantoffeln* → *ein noch viel stolzeres Kleid herab als am vorigen Tag* → *ein Kleid, das war so prächtig und glänzend, wie es noch keins gehabt hatte, und die Pantoffeln waren ganz golden*; lexical item of time: *Als es nun Abend war → Am nächsten Morgen*. The fifth situation: „a prince is in search of the fiancee“
is built round the remark of prince: “Keine andere soll meine Gemahlin werden als die, an deren Füß dieser goldene Schuh passt“. For this reason this situation is also divided into three sub-situations: a) change of daughters, b) success of shoe fitting, c) the stepmother speaks to her daughters and d) a reaction of the prince: Die älteste ... konnte mit der großen Zehe nicht hineinkommen, und der Schuh war ihr zu klein...da reichte ihr die Mutter ein Messer und sprach: “Hau die Zehe ab: wann du Königin bist, so brauchst du nicht mehr zu Füß zu gehen.” → die andere Schwester ... kam mit den Zehen glücklich in den Schuh, aber die Ferse war zu groß... Da reichte ihr die Mutter ein Messer und sprach: “Hau ein Stück von der Ferse ab: wann du Königin bist, brauchst du nicht mehr zu Füß zu gehen.” → Aschenputtel ... zog den Füß aus dem schweren Holzschuh und steckte ihn in den Pantoffel, der war wie angegossen and the prince’s reaction: er sagte, das wäre nicht die rechte → Das ist auch nicht die rechte → das ist die rechte Braut. The sixth situation: “a marriage of the prince with Cinderella and a punishment of the wicked sisters”: „Als die Hochzeit mit dem Königssohn sollte gehalten werden, kamen die falschen Schwestern, wollten sich einschmeicheln und teil an seinem Glück nehmen. Als die Brautleute nun zur Kirche gingen, war die Älteste zur rechten, die Jüngste zur linken Seite: da pickten die Tauben einer jeden das eine Auge aus. Hernach, als sie herausgingen, war die Älteste zur linken und die Jüngste zur rechten: da pickten die Tauben einer jeden das andere Auge aus. Und waren sie also für ihre Bosheit und Falschheit mit Blindheit auf ihr Lebtag gestraft. This situation consists of the five sentences each of which but the last one begins with the discursive marker als: und als → als → als → hernach, als → und.

As we see, the common markers of sequence of events both for domestic and magic fairy tales are corresponding adverbs, particles and conjunctions: einmal, da, so, als, und, dann, hernach. A plot is set in motion by situations. The most essential situations have sub-situations for underlining of meaningfulness of the main theme.

Conclusion: the examples show that actualization of speech genre takes place as a result of concrete intention of a narrator during communication. Intention determines a speech item, combines with it as by an objective factor into a single
unit – the theme of this speech genre. The choice of the genre form is conditioned by intention. This choice is determined by the specific of this sphere of speech, objective-semantic (thematic) aspect, concrete situation of speech, personal state of its participants. Then there is a reverse influence: intention is corrected by a selected genre. Style and composition are formed as a result. Combined structure (a combination of a narrative part with (by a monologue or) a personages’ dialogue) is the most characteristic for German folk tales texts.

**Literature**

10. Кириллова О.Ю. Языковые особенности современной немецкой литературной сказки (проблема дискурса): Автореф. дисс. …канд. філол. наук:
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In this report we describe the considered, discovered and classified occasionalisms which are found in the sphere of technical innovations and computer technologies.

Key words: occasionalisms, unique words, scientific and technical discourse, technooccasionalisms.

The modern status of scientific and technological progress in the world and in Ukraine causes the appearance of new occasionalisms in this area. Scientific and technical discourse diversified plenty unique words in which constantly increasing,
improving the Ukrainian language and have non-national character. You can not make a clear distinction between the neologisms-terms and unique words which are related science or technology innovations, because modern scientific and technical terminology develops, renews, improves according to the development of science and technology.

The creation of occasionalisms in scientific and technical discourse is the disclosing of fixed and variety of lexical-semantic processes. They appear of cognitive-information models associated with comprehension-conceptual and subject-themes areas of different fields of science and technology.

Relevance of the study is, firstly, to identify technical occasionalisms in the texts of the media stage, and secondly, in the absence of special study, which is the subject Tehnooccasionalisms. Only some aspects of this topic have been the subject of research of such scholars as O. Styshov, O. Turchak, J. Koloyiz, S. Karavansky M. Govtobruh, N. Klimenko, E. Karpilovska others.

The purpose of the report is the identification, classification and analysis occasionalisms that operate in the field of technical innovation and computer technology.

According to the view of M. Dyduk, in the case of lexical innovations of this themed group, the quantity of Ukrainian original words are very few, as that are mostly "foreign language vocabulary and grammar material in combination with Ukrainian original words" [Dyduk M. 2007: 159].

In turn, O. Stushov underlined that scientific and technical progresses have provoked the appearance of suitably vocabulary and terminology from various branches of knowledge. In fact, he didn’t separate these concepts and believes that clear borders between them can not construction [Stushov 2003: 68-69]. We share the opinion of mentioned scientists and believe that it makes no sense to demarcate these concepts.

The increased of occasionalisms is the result of computerization. Some of them are innovative terms of computer technology: Wikipedia "universal polyglot free web encyclopedia", Web-Encyclopedia "electronic encyclopedia"; wikipedisty "the users
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of Wikipedia"; *UkrWiki* "Internet equivalent of "Prosvity"; *Wikidictionary* "multilingual dictionary"; *wikivydy* "guide of the taxonomy of biological species", *wikiquote* "free online collection of quotes of famous people", *metawiki* "auxiliary resource for coordinating all projects of wikimedia"; *wikimedia* "directs Wikipedia and other projects"; *wikibooks* "website for collective writing of textbooks"; *wikimania*; *wikisource* "collection of primary sources that are in the public domain"; *wikinews* "open Internet edition"; *wikiversity* "project of creation of free educational materials"; *wikiempty* "information on the front pages"; *wikimeetings* "chatting in Wikimedia"; *wikileaks* "information provided by users" etc.

For example: "But for the student of Roman Sohan Wikipedia - it informative and useful (one user called *UkrWiki* Internet equivalent of "Prosvitu") leisure" (Ukrainian Week, № 7, 2011. – P. 44), "Published by *wikileaks* diplomatic cables suggest that Igor Sechin ... collaborated with the company Friedman Alpha" (Ukrainian Week, № 8, 2011. – P. 33); "... I am found of spending time on *wikimeetings*" (Ukrainian Week, № 7, 2011. – P. 45), "Wikisource or *wikiteka* - a collection of primary sources that are in the public domain" (Ukrainian Week, № 2, 2011. – P. 60). It also should include unique words – *wiki-clone*, for example: "The developers predicted that a *wiki-clone* would be an excellent source of information" (Ukrainian Week, № 2, 2011. – P. 60).

Besides occasionalisms of this subgroup signified the names means people. For example, Internet users called *networkers, sitikivcyamy, haktyvistamy, bloggers kontaktivtsyamy, snarpshooters, "Lord of mouse." *Companies that do business on the Internet will realize that they need to be on someone's side and feel the anger either government, or "*networkers*" and" *haktyvistas* " (Ukrainian Week, № 1, 2011. – P. 40), " *Blogger* and writer Oleg Shynkarenko summoned for questioning in police" (Ukrainian Week, № 4, 2011. – P. 15); "And not because they have nothing to say and put on trial *network-friend*" (Ukrainian Week, № 46, 2012. – P. 66).

In the network we can not only talk, but also play different games, such as "Adventure", and other 3-D games, CD-ROM games, for example: "The Holiday of Lovers of "*brodylok", "shooter", "civilization" and other computer entertainment
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takes place in Leipzig " (Young Ukraine, № 156, 2008. – P. 9)," 3-D games becomes more cemented in pop culture, becoming part of everyday life " (Ukrainian Week, № 1, 2011. – P. 66), "At the first glance, this project may seem something like CD-ROM games" (www.ut.com.ua).

The scientific and technological progress contributes to the appearance of various nominations for designating types of phones, notebooks, etc.: smartphone "combination phone and notebook elementary operations"; netbook "small notebook"; e-readers and i-readers "devices for reading"; bookreader "universal book for the student"; ultrabooks "computer innovation"; TrevelSiMka "a sim-card for mobilephone which you can fill anywhere in the world". For example: "A TrevelSiMka can be add fund anywhere, by any money" (Ukrainian Week, № 3, 2011. – P. 65); "The new device is somewhere between the popular smartphone iPhone and a notebook " (Young Ukraine, № 17, 2010. – P. 19), "Cheap and easy ultrabooks today closing a long series of innovations" (Ukrainian Week, № 42, 2011. – P. 42).

The new occasionalisms based on the concept of SMS which can nominate other concepts. Such as: SMS-help, SMS-user, SMS-question, SMS-dating, SMS-dialogue, SMS-voting, SMS-support, SMS-reply, SMS-game, SMS-quiz, SMS-poll. Examples: "Tonight ... Ukrainian mods see unique dresses nominations in "pret-a-porter de luxe" (luxury ready to wear) and "fantasy" and will support the outfit that much, and its author in an interactive SMS-voting" (Ukrainian Voice, 2008, 17.06. – P. 5), "The finalists of show "Ukraine has talent" needs your SMS-support" (Television, STB); "... SMS-help was very friendly and informative " (www.ut.com.ua); «Within minutes the subscriber receives SMS-reply with information about the availability ...» (www.ut.com.ua).

Quite rapidly in recent years, in the language of mass media operate occasionalisms denoting scientific-technical systems, processes, substances: three-dimensional printing "will make it possible to print things, items for special equipment"; to engage tehnoshoping, tehnoshopping "to have an online shopping", technophobia; syngas; cyber-hacking "ability to permeate the encrypted server";

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twitter-revolution; nuclides "uses this reduction L. Kostenko instead radionuclides»; Google-clubs. For example, "Others argue that reducing the need for factory workers, three-dimensional printing destroys prefer countries with cheaper production ..." (Ukrainian Week, № 7, 2011. – P. 65); "This is an example of a more or less classical uprising against the dictatorship, but not a twitter-revolution" (Ukrainian Week, № 11, 2011. – P. 41); "...I decided to endure somehow summer and in winter to do tehnostishoping and choose a cooler air" (Ukrainian Week, № 7, 2011. – P. 66); "Global humanity wants sausage, and it is already with nuclides and rabies" (Ukrainian Week, № 5, 2011. – P. 52); "These are the ideas raised during the meeting in the Google-club" (Ukrainian Week, № 15, 2011. – P. 58).

Quite common, as we can see from the above examples, that technical occasionalisms in media space are acquiring from English and transliterated, adapted, modified or calculated by modern Ukrainian language. You can select the following nominations: electric cars "a machine that runs on electricity"; thouchpad; electronic sandwiches; malebot "males robot"; fembot "a females robot"; nanogenerator "perpetual motion"; jet-pack "satchel, which will fly not to burden the shoulders of the student"; cocktailer "device with which you can make oxygen cocktail"; dreamliners "ultrafast aircraft, which comfortably fly", eco-scanner "device for diagnostics of environmentally friendly products that are safe for human health", light boxes " bright lights things"; poketbook "a small computer". For example, "The price of one "jet-pack" bite more than 75 thousand dollars" (Young Ukraine, № 38, 2010. – P.16); "All of them are divided into fembots (a combination of English words "woman" and "robot") and malebots (a combination of the words " male" and "robot")" (Young Ukraine, № 12, 2008. – P.11); "so they can be applied in consumer electronics, especially in the electric cars " (Ukrainian Week, № 5, 2011. – P. 64); "Eco-scanner... " (Young Ukraine, № 3, 2010. – P. 21); "The benefits of "Poketbook" enough: save backs of students who get tired of wearing big bags, saving resources for printing textbooks" (Young Ukraine, № 33, 2010. – P. 3); "The most striking trend in 2010 – light-boxes on the escalators of the Kiev Metro" (Ukrainian Week, № 1, 2011. – P. 62).
There are many witty occasionalisms in scientific and technical discourse, which in some ways look like oxymorons, since combining known words to form associative-shaped value: alkoprovid "This "alkoprovid" two kilometers in length was designed purely for smuggling" (Young Ukraine, № 174, 2008. – P.16); spyrtogin "From August to November 2004 attackers perekachaly through "spyrtogin" 6.2 thousand liters of alcohol" (Young Ukraine, № 174, 2008. – P.16); invisible pens; robomadan "Last month there was robomadan then robonuka" (Tel., M 1, 12.01.2013); robomonks "Oh, we are robomonks and we thought for a long time about the truth in our lives" (Tel., M 1, 10.01.2013); gennomodernizovana food "... to purchase consciously make choices between traditional and gennomodernizovana food scientists have provided the following ..."(Young Ukraine, № 21, 2010. – p.11); gazoginchyky "There is a kind of local gazoginchyky to neighboring countries, but serious pipe..." (Young Ukraine, № 174, 2008. – P.8).

So occasionalisms in sphere of technical innovation and computer technologies operate in today's mass-media discourse, expand the conceptual structure of the Ukrainian language. This increase in the number of lexical innovations explains the increased interest in this area and requires a detailed investigation within modern scientific views on the nature and function of occasional vocabulary. We believe, that the prospect of further research, is to explore ways of forming tehnooccasionalisms (technological occasionalisms).

References:
This article is dedicated to the study, the structure of generalizing «words». Proposals with homogeneous members are an essential element of each of the University and school textbook. However, in spite in it, the problem of the homogeneous members with generalizing words are developed enough yet and has not a single generally accepted solution. Only the term is a generalizing word used in the syntax, although a generalizing member of the proposal expresses not only words, but more complex syntactic structures.

Key words: «a generalizing word», «a generalizing member», «homogeneous members», «a generalizing phrase», «a generalizing syntax construction».

In the Tatar language usually the following attributive and negative pronouns in the role of a generalizing word use in the following grammatical forms: barici da 'everybody’, hammasi da 'everyone', boten narsadan 'in all', barisin da 'everybody', bolar hammasi ‘these are all', hichbiri «no alone», hichnarsa 'nothing', etc. [1]. Attributiv pronouns are used in affirmative sentences, but negative pronoun is in the negative. Of the negative pronouns are used: berni da, hichnarsa 'nothing', hichbere, berse da 'no alone', and etc. In most cases generalizing words are used in affirmative sentences. Negative sentences with negative generalizing words are used seldom: Bu chachlarga berni da – ishlapa da, yaulik ta kirakmi, alar shul tabigiy koincha da bic matur (G.
Apsalamov). 'This hair has not nothing – no hat or scarf, they are very beautiful in a natural state'. Not only pronouns, but also the noun with a collective value are the most used in the role of a generalizing word, verbs are used more seldom [2].

The term «gomumilashtiruchi suz » (a generalizing word) is used in the Tatar language. In our opinion, the term « a generalizing word » is not quite accurate, as the «word» is not an object of the syntax. In our view, it would be successful the term « a generalizing member » (gomumilashtiruchi kisak).

Depending on structural-semantic peculiarities generalizing units with homogeneous members in the proposals are divided into three groups: 1) generalizing words, 2) generalizing phraseological units, 3) generalizing syntax constructions.

Generalizing syntax constructions have the following main types: 1) generalizing phrases, 2) generalizing coordinative combinations, 3) generalizing units, combining in it signs of the first two designs, 4) generalizing constructions, and having predicative or half predicative elements in its composition.

1. Generalizing phrases are divided into: a) simple, b) complex; c) free, d) phraseological. For example: a) Aba Khan: yashi-karti, olici-chechese, kin ber agim bulip, uzhim basui ostennan tup-turi alpavit yortina taba kuzgaldi (G. Bashirov). 'All the people: there are young and old, adults and child went to the house of the landowner'; b) Alda bronyaga torelgan albastilar – torle zurliktagi tanklar bronetransporterler kilalar... (M.Hasanov). 'Armored monsters go ahead of all – tanks of various sizes, armoured troop-carrier...') c) Avildagi boten keshe – ukuchilar, yashlar, olilar kichka kadar agach (A.Shamov). 'All the people in the village: there are students, young people, adults were planted trees until the evening '; d) Min beryuli ike kuyanni totmak bulam: balyk ta totarga, biyane da saklarga (G. Ibrahimov). 'I'm going to catch two hares: and to catch the fish and to look after horse'.

Generalizing noun, verb, pronoun and other phrases differ depending on lexical grammatical properties of chief word.

2. Generalizing coordinative combinations: Turdage octalga, taraza toplarena, pochmoktagi kishtalarga kibar ochen ulannar ham chachaklar: baka yafraklari,sari
ham zangar matrushkalar, arim, kichitkan, romashka chachaklari taratip kuyelgan ide (A.Yiniki). 'Herbage and flowers: there are plantains, St. John's wort, marjoram, tarragon, nettle and daisy were laid on the desk and on the window-sills'.

3. Generalizing syntax constructions combining in it signs of generalizing phrases and generalizing coordinative combinations: Bakchada bik kup zhilik-zhimesh agachlari ham kuaklari: bernicha top almagach, grusha, sliva, chiya agachlari, kizil ham kara karligan kuaklari usep utira (F. Husni ). 'A lot of berry and bushes: there are a few apple trees, pear, plum, cherry trees; red and black currants grow in the garden'.

4. Generalizing syntax constructions having predicative or half predicative elements: Bu ishlaren barici belan da Gulnisa shogillande: sierlarni saudi, sot osten zhildi, yazdirilgan mayni haybatlap uze yomarlad (M. Hasanov). 'Gulnisa worked all of these works: to milk cows, to whip cream'.

Our research shows, that generalizing words are expressed not only attributiv, negative pronouns and nouns, but it has complex syntax structures. The actual material allows making a conclusion that the generalizing units are expressed parts of speech.

**Literature:**


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Lytvynchuk I. M.

SELF-ACTUALIZATION OF PERSONALITY IN CIVILIZATIONAL INTERACTION

*The temporary outcomes of the application of author’s questionnaire called ‘Self-actualization of Personality within Intercivilizational Communication’ is*
presented in the work. Several types of self-actualization of personality in the process of adaptation and evaluation of typical situations of inter-civilizational interaction have been revealed as results of the experimental investigation.

Keywords: emotive discourse, civilizational interactions, personality’ self-actualization.

Introduction. Analysis of transformation of civilization types and process of formation of meta-culture necessarily requires taking into consideration monadic principle as implementation and representation of collective senses in the individual consciousness of personality [1] and in above-personal consciousness of mankind as well.

Pragmatics of collective choice in the context of formation of both locally-regional and global models of interaction between active subjects of intercivilizational relations and geopolitics is much predetermined beforehand by the quality of representation of universal senses in the individual system of value orientations [2].

Investigation of methods of World assimilation by the personality in interactively-global aspect optimizes interpretation of non-linear effects and uncertainty factor during the governing of civilizational process as supersophisticated system.

Previous author’s researches [3] demonstrate that certain emotionally-implicit repertory of sense-of-the-world, emotive archetype is peculiar to the representatives of certain culture. Thus it is legitimate to bring a question about the extent of divergences in psycho-semantic content of complex of value orientations, which is inherent to representatives of different civilizational communities. Detection of traits of similarity / distinction in the methods of self-actualization of personality most widespread among different subjects of socio-cultural interaction in global discourse of inter-civilizational relations will make it possible to predict pragmatics of influence of different stimulus on the nature of IR.

Actuality, objectives and sampling of research
Within the scope of multipurpose and multi-aspect experiment started during study of emotional discourse of inter-civilizational interaction [3; 4; 5; 6] was at Indiana University (Bloomington, USA) conducted. Specifics of value base of personality self-actualization process in this discourse were one of the numerous research objects.

Main objective of research was to define whether it is possible to experimentally substantiate the existence of certain types (directions) of personality’ self-actualization in accordance with different factors and reasons in the process of adoption and assessment of typical and non-standard situations of civilizational interaction by personality as its agent.

Process and goals of self-actualization of personality as a subject of intercivilizational relations concede identification and implementation of its own abilities, both actual and potential. This is facilitated by the dynamics of development of personality potential, openness to changes, creative mastering of new experience. Such principles as commitment to existential values of activity, self-discovery and self-sufficiency, understanding of existential value of ‘here and now’ life moment, and, of course, special world-view based on semantic dominant of beauty and uniqueness of the World [5] are founded to the fundamentals of self-actualization.

Self-actualization process is presently followed by reflection towards all components of personality growth: self-comprehension and auto-sympathy, capability to respond and act spontaneously, bent for autonomy. According to E. Fromm, even if a person underestimates its own resources but realizes the values – personal, collective or universal – and aims to implement them, then the person already finds itself in the process of self-actualization [9]. By-turn, self-actualization process presupposes identification with supreme values-senses.

According to existential analysis values are abstract sense’ universals which spread on the wide field of typical culturally conditioned situations. Sense making and integrity of both individual and group is much assured by reflection of the values and motives. By V. Frankl comprehending of universal existential value, for example ‘feeling, relationship and creation’ imparts sense to the life [10]. Recognition of
group, nationally-cultural, universally-human values as meta-demands of the person (for instance in development, creativity, freedom, altruism) is an important stage of its individual growth and is implemented by means of personality reflection. Further implementation of these values is one of the initial phases of self-actualization process [11].

From the point of view of existential psychology self-actualization is ‘non-special’ but natural consequence of life intentionality, personality growth stipulated by sensemaking of own and ‘foreign’, objective and subjective reality. This reality is a complicated, often very contradictory complex of values and process of their consecutive implementation in real life. This condition is extremely important determinant of many processes which take place on the different levels of social life of the humanity overall and private life of the person, since values which were not translated from declaratory level into behavioral produce so called ‘double standards’ and ‘triple morals’. As a consequence – critical loss of social trust within globalized world, and thereby impossibility or extreme difficulty of efficient cross-cultural dialogue, civilizational interaction [12].

We understand civilization concept which was taken as fundamental for this research as special socio-cultural formation which is localized in the space and time and is characterized by specifics of social organization, culture as a way of life, mentality.

63 persons have participated in the questioning, including 34 ethnical Ukrainians who permanently live in Ukraine, students of various higher education institutions, and 29 are ethnical Ukrainians of 2nd or 3rd generation, students and postgraduate students of Indiana University (Bloomington, USA). Thereby respondents are representatives of two civilizational communities, namely East-Christian-Eurasian and West-European-North-American (names of communities age given according to classification proposed by J. Parkhomov and J. Pavlenko [13]). Age of respondents is between 19 and 27. Research was conducted in both USA and Ukraine simultaneously: colleagues-lecturers were helping author in this work.

Methodological base of research
Choice of methodology meeting specified objectives of comparative cross-cultural research as much as possible is topical. Absence of such methodology within the arsenal of existing and accessible methods causes serious methodological problems, most meaningful among those are: 1) search for valid comparison basis under the cross-culture study of values [14]; 2) ensuring adequate transfer of sense during conduction of experiments with representatives of different cultures. Considerable quantity of methods and techniques is accumulated within the sphere of analysis of values, among which both qualitative and quantitative can be found. Though extensive review of more than 20 methods [15] made it possible to state that with all the diversity of the existing methods researchers use complex methods or their combination rather infrequently.

Within our experimental research was made an attempt of utilization of such exact multilevel and multiple-aspect approach to the very complicated phenomenon of intercivilizational discourse, as well as modern context of perception of interaction in this field. So, along with four questionnaires which were composed in compliance with different techniques of presentation of stimulus material and tools of statistically-mathematical data processing and interpretation, method of interview and conversation with respondents were also applied. Each questionnaire was aimed on clarification of certain aspect of civilizational interaction [16].

So, along with others, author has composed and applied questionnaire called ‘Self-actualization of Personality within Intercivilizational Communication’ which consists of 24 characteristic expressions pointed at description of certain attitudes towards perception of own complex of value orientations concerning global discourse by respondents. There were two judgments-characteristics which met certain factor describing it from the different sides with a glance of two poles. Thereby system of binary oppositions relative to judgments, both antagonistic and mutually exclusive, was taken into account, too. Such system of presentation of stimulus judgments-characteristics had an aim to reveal the most “acute”, critical aspects of self-actualization of representatives of two different civilizational communities in emotive discourse of global relationship. That, in a certain way, made it possible to involve
methodology of questioning a so-called “lie’ scale”, which is oriented at verification whether a respondent is answering questions frankly.

Respondents were offered to evaluate their own inclination to traits, which are listed in questionnaire, according to 6-mark system. Enumeration of variants according to estimation scale was the following:

- 0 – “It is unimportant trait, that it could be disregarded” or “I don’t possess this trait at all”;
- 1 – ”It is not a permissible characteristic, it not would be desirable for me to possess it”;
- 2 – “It is an admissible trait, but not obligatory”;
- 3 – “I possess this trait and consider it good and constructive”;
- 4 – “I accept completely this characteristic and it is inherent in me to the full”;
- 5 – “I possess this characteristic to full measure, but it would be desirable to develop it even more”.

It was required for respondent to choose appropriate (suitable) option from the list of scores and check it with a mark.

Special pragmatic importance of integrative approach to the study of discourse of intercivilizational interaction determines analysis methodology for obtained materials. The assessments of the questionnaire were grouped in accordance with certain factors of personality’ self-actualization which are being discussed in modern and classical researches of the problems related to determinants of self-actualization process, as well as explicit traits of global discourse development.

Thereby during the process of compiling the questionnaire author relied on useful experience already accumulated by the field of cross-cultural research [17]. Too concrete categories can obtain different emphases in certain cultures, while too abstract – turn out so ‘general’ to even cause the loss of feeling of originality of particular culture. Therefore goal of the researcher – to use that kind of comparative bases which could correspond to the requirements of the ‘golden mean’ – demands the largest and widest cultural material possible. Sch. Schwartz who had analyzed attitude of the respondents from 20 countries to the 56 values formed ‘the theory of
sense and structure of values’ [19]. On the basis of the research data indicating that 44 certain values are interpreted in almost the same way inside the examined cultures he made a conclusion that value field which is formed by 10 ‘basic value orientations’ (universalism, creativity, variety, hedonism, achievement, power, security, traditions, recognition and generosity) is the universal one, and any cultures can be compared within its scope.

But given list of values does not quite correspond with psycho-semantic principle of equality of the comparative bases: presented values are drawn towards different levels of social practices, and this creates certain difficulties for comparative analysis. For example, an attempt of combination of mentioned value orientations into the pairs based on binary conceptual system will likely cause specific methodological difficulties. From our point of view, pragmatically utilization of the M. Rockytch methodology where values were divided into 2 groups: terminal, or values-goals (health, freedom) and instrumental, or values-methods (carefulness, cheerfulness) [15] – is more reasonable in relation to the cross-cultural research. Relying on this principle during the compiling of the author’s questionnaire we had taken as principle values divided on the ground of dominating activity-achieving or existentially-meditative type of learning, mediation of in-cultural and cross-cultural reality. Questionnaire represents the valid approach to the values which can be considered as sufficiently descriptive as of psycho-semantic field of civilizations being under study: this is a designing of cultural consciousness through the categories of the psychology of activity, existential psychology and temporal context. These categories are significant for the analysis of value orientations of personality regardless of any in-cultural conditions.

For the purpose of achieving of the result most adequate to the goals of our research we have combined the principles of the methodology of learning of the personality motivational tendencies by A. Edwards [21] and the ‘Ways of life’ questionnaire of S. Morris [22]. Thereby method for evaluation of the expression-characteristics aimed at the description of one or another value orientation, as well as method of presentation of these stimulus characteristics in pairs, were applied. Then
the frequency of choosing of one or another value characteristic taken as a principle of self-actualization by respondents-representatives of civilizational-gender groups was observed. The rank of assessment of the choice recorded was taken into account too.

Statements of the stimulus expression-characteristic were oriented at rational description of value orientation, which all had the pragmatics of intensification, actualization of cognitive component of the attitude of self-perception as a subject of civilizational interaction, as well as softening of its affective ‘coloration’.

Method of reverse translation [23] was used, as well as principle of contextual repeats [26] for the preservation of correctness concerning the comparison of senses of civilizations being studied. Thus single factor that was evaluated within research was matched by 4 to 5 judgments in different formulations. Questions compliant for one specific factor were dispersed among the questions corresponding to other factors.

The adequacy of perception of judgments given in the questionnaire was tested within both civilizational groups. Questions potentially ‘painful’ for these civilizational groups were excluded. We have also refused to use multiple-valued words and phrases which could potentially provoke the condition of cognitive dissonance at respondents through their multiple-meaning. Thereby questionnaire was composed from simple short sentences which did not contain metaphor, colloquial phrases and complex speech constructions. Specialists who are fluent in Ukrainian and English acted as experts.

**Primary results**

During the processing of obtained data procedure of factor analysis was applied for the purpose of revelation of latent ratio factors between the means of self-actualization and civilizational identification of the respondents of all civilizational-gender groups. It was exposed several factors determined the process of formation of psycho-semantic space of intercivilizational interaction.

Thus factor called ‘Existential orientation on the present time or on the past or future’ was described by using such characteristics as ‘Ability to fully get into the
emotional experience of each moment of own existence, to be absorbed by the experience, to live “here and now”’ and on the contrary ‘Ability to look through own emotional experience, but to concentrate more on the memories of past or on future’. All opposite characteristics by each factor were presented in a common list of questionnaire questions-characteristics not in succession, but dispersed for ensuring of the validity principle research process.

Meaningful differences of reactions between respondents-Ukrainians and respondents-Amercians, as well as gender differences in each civilizational group are revealed. Males of American group have demonstrated comprehensive dispersion of views. They have divided into three almost equal sub-groups. Thus 37% of youngsters mention their own aptitude of ‘absolute attraction’ to the present time (average score is 4.1: here and further we will give average score of the group by certain factor). 29% of respondents reject such possibility (0.9), while the rest of respondents of this group evaluates their own potential of possession of similar ability as average (2.3). At the same time the evident fact is that majority of male respondents of American group (67%) state that enhanced ability of ‘looking through own experience of the current situation of life, focusing on past or future’ is inherent to them (3.8). It should be noted that this group consists not only of those respondents who had evaluated their own ability to be involved in the continuum of activity ‘here and now’ as developed on high level, but also includes all respondents who reported about middle- and low-level of development of this ability as well. As the interview with these respondents after their work with questionnaire had revealed, they do not see any inconsistency here. Summarizing opinion of the respondents it should be noted that they consider this tendency as ability to harmonically combine existential orientations for the active involvement in the continuous moment of life, in the present time, and contemplative fixation on the past during the ‘mental processing of past experience’, as well as bent for emotionally colored dreamy inactivity, or on the contrary – on the rational planning.

Respondents-Ukrainians were more inclined to the choice of existential orientation on the instant of ‘here and now’ (73% of males (4.1) and 64% of females
(3.2)). Some of the respondents insisted on ‘they have no time for dreaming while they need to do something to change something’, that rough socio-economic conditions force them to choose pragmatic attitude to the reality.

Such characteristics as ‘Aspiration to live and persistently to achieve desired aims at any cost, by the principle “the end justify the means” and ‘Ability to correlate purpose and means, so that unworthy means are not used to achieve goals’ were corresponded to factor ‘Goals and methods of activity’.

Ukrainian males and American females are more tolerant to the idea of achieving of the desirable according to ‘the end justifies the means’ principle. However in whole desire to pretend for success no matter the cost does not cause approval within both civilizational and gender groups. Positive appraisal for the ability to be more exigent in choice of means towards the end is recorded from 62% American (3.3) and 54% Ukrainian mans (2.9); and at women – 72% Americans (2.5) and 60% Ukrainians (2.6). However between average scores by this factor chosen by respondents of American and Ukrainian groups indicates that Ukrainians are less certain in their choice. During the interview respondents have noticed that ‘this is the result of uncertainty of social reality’ in modern Ukraine.

Descriptions-characteristics ‘Feeling of unity not with people generally or mankind as a whole, but first of all with the one's own group’ and ‘Feeling of participation, a unification with people, mankind as a whole, instead of with particular group’ were corresponded to factor ‘Feeling unity mainly with mankind on the whole or with particular group (ethnic or/and faith)’.

High degree of involvement of respondents of both civilizational groups to the global discourse is detected by this factor: majority of both Americans and Ukrainians (males: 81% of Americans (3.5) and 67% of Ukrainians (2.7); females: 69% of Americans (3.2) and 57% of Ukrainians (2.9)) note their unity with the mankind. At the same time Ukrainians more than Americans ‘insist’ on their feeling of solidarity with micro-group (males: 42% of Americans (2.8) and 59% of Ukrainians (3.4); females: 63% of Americans (3.0) and 49% of Ukrainians (2.6)). Thereby Ukrainian respondents, both males and females, have demonstrated similar
extent of quite obviously expressed intention to correlate their own individual values with value orientations of their own ethno-cultural group and use them actively in life activity. Meanwhile American respondents reveal much more desire to formation of personality aspiration, autonomous from values of certain group or culture.

Factor called ‘Autonomy / conformism relative to cultural-group influence’ was represented in questionnaire by following characteristics: ‘Aspiration for autonomy, independent determination of individual values and conscious separation from culture influence’ and ‘Intention to severely keep to own culture values in the life’.

Opinions of Ukrainians have divided within both gender groups: 57% of males and 64% of females have highly evaluated the autonomy of own value references from the influence of culture and social authorities (4.6). 36% of males and 29% of females in Ukrainian group believe that such autonomy is inherent to them in the medium scale (average score is 2.8). The rest of respondents almost refuse themselves to possess such value orientation (0.4). Group of American respondents is sufficiently homogeneous in their assessments of this factor of value orientation. High score was chosen by very few respondents (8% of males (4.9) and 15% of females (4.5)). Similar tendency of choosing minimal scores persists also for respondents-Americans (6% of males (4.2) and 9% of females (0.8)). The rest of respondents, that is predominant majority, have evaluated their own inclination to social-cultural autonomy as medium one (males score is 3.1, females – 2.7).

Though following tendency pays attention on itself: correlating their own interests with the attitude formulated in the question-assessment oriented on verification of ‘state of affairs’ at the other pole of the binary opposition (‘Aspiration to perceive values of own culture, group and be guided predominantly by these values in the life, work, and communication’), respondents of all groups reveal high degree of orientation on values not so much of culture in whole, but certain groups. This reaction was demonstrated by 93% of American male respondents (4.7) and 76% females (4.1), as well as 87% of Ukrainian males (4.5) and 82% of females (3.9).
During the interview with respondents it had managed to find out that the most meaningful for American respondents are value orientations of specific professional and confessional groups, while subcultural values, in the first place those ones declared in the web-space, are more reference for Ukrainian respondents. This fact is confirmed in the tendencies of development of cultural-information space of Ukraine and countries of CIS (Commonwealth of Independent States), which keeps up to these days obvious features of transitional society, i. e. active search for new senses called on to compensate stable feeling of social trouble, stagnation of crisis phenomena in the most important social-culture spheres.

Factor called ‘Orientation on positive / negative experience’ was met by such characteristics as ‘Inclination to take into account, in the first place, negative experience and cautious attitude to the reality: to other people, social events, natural phenomena’ and ‘Aspiration for taking into account and admit any past experience, having as much trust to the new experience as possible, open acceptance with reality: oneself (one’s own), other people, social events, nature’.

Male respondents from both civilizational groups turned out to be more sensitive to the negative experience: such attitude was found in 42% of Americans (2.9) and 58% of Ukrainians (2.4). 30% of American women (2.1) and 38% of Ukrainian (1.7) reacted similarly. However many of the respondents of all civilizational and gender groups have evaluated very high their attitude to accept and constructively interpret during the self-actualization process precisely the new experience and orientation to the positive perception of themselves and nature (males: 92% Americans (4.2) and 86% Ukrainians (4.8); females: 75% Americans (3.9) and 69% Ukrainians (4.0)). In this way many respondents both Americans and Ukrainians have especially underlined words ‘oneself’ and ‘nature’ in a printed version of questionnaire. Interview with these respondents gave an opportunity to reveal the fact that respondents not only understand the necessity of forming the positive eco-consciousness of the mankind, but also apprehend the necessity of unity between man and nature as subjectively meaningful problem, as the sole way of self-preservation of humanity.
Factor called ‘Estrangement / intimacy of perception of interpersonal relationship’ was represented by ‘Watchful attitude towards people of another culture, religion, refusal from intimacy with them’ and ‘Attempt to establish and maintain interpersonal relationship with people based on personal sympathy and in spite of cultural belonging’ characteristics.

No major divergence between reactions of respondents of different civilizational groups was revealed by this factor. Predominant majority of them believes that feeling of inner closeness on the ground of similarity of world-view attitudes, psychological traits or spiritual unity are much more important grounds for constructive interpersonal relationship, compared to ethnical or confessional belonging of the subjects of interaction (males: 71% of Americans (3.6) and 65% of Ukrainians (2.9); females: 82% of Americans (2.9) and 58% of Ukrainians (4)).

Factor called ‘Aspiration for freedom or its limitation’ was represented by ‘Permanent aspiration to the freedom without any attempts of limitation the freedom of the other people’ and ‘Tendency for limitations in the own life and intention for limitation of freedom of the other people’ characteristics.

Respondents of both civilizational and gender groups rate both their own and ‘somebody else’s’ freedoms very high (94% of American males (3.7) and 97% females; 87% of Ukrainian males (3.0) and 93% of Ukrainian females (3.4)). At the same time quite interesting tendency of categorical refusal from any limitations in their own or somebody else’s life was revealed among 95% of Ukrainian females (average score is 4.6). Against this background inclination for freedom limitations in self-appraisal of American females looks considerably more adequate to the social reality of modern world. So, only 17% of American females mentioned their dominant aspiration for limitation of freedom under rather low score (between 3.0 and 4.0) in comparison to analogous indicators of Ukrainian females. At the same time a desire for ‘freedom in general’ was recorded at the predominant majority of American females (high scores – between 4.0 and 5.0 – were chosen by 68% of respondents of this group).
Reactions of males from both civilizational groups are more ‘balanced’, that is they are mainly located within the area of medium evaluation of the extent of their aspiration for both personal freedom (scores of 51% of Ukrainians and 62% of Americans are within range between 2.0 to 3.0) and its limitations. Thus 48% of Ukrainians demonstrate tolerance to the limitations of their own and one else’s freedom, evaluating it within range between 2.0 to 4.0. Number of American males who are ready to suffer freedom limitations is also considerable (41%), but degree of their evaluation fluctuates between 1.0 and 3.0.

**General findings**

As a result of qualitative-quantitative processing of data obtained via application of author’s questionnaire by 10 factors (presentation format permits to make explicit only few of them) I had manage to reveal such personality self-actualization types in the process of adaptation and evaluation of typical situations of inter-civilizational interaction, as: negative / positive, rational / emotional, conformist / independent, rigid / flexible, etc. It depends which components of dichotomy predominately determine self-actualization of personality as an agent of socio-cultural interaction in a global discourse.

In addition comparative, factor and psycho-semantic analysis of experimental data made it possible to reveal separate traits of the types of communicative-activity orientation of the subjects of intercivilizational interaction within the ‘East – West’ paradigm. These types had been revealed as the result of comparative experimental research of perception by respondents, who are representatives of East-Christian-Eurasian and West-European-North-American civilizational communities, of the peculiarities of intercivilizational relations and development of global socio-communicative strategies. Identification of the mentioned above types relies, first of all, on following factors:

– quality of basic values of civilizations, implemented within interaction;

– quality and degree of development of personal or social (micro- and macro-group) freedoms determining the process of interaction, as well as character of their correlation;
– dominance of the rational or emotional factors of motivation of the interaction subjects.

Author consider reasonable to dedicate next stage of research for detailed description of abovementioned types and their correlation.

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«PHILOSOPHICAL CONCEPTS OF CREATIVITY IN THE CONTEXT OF HISTORICAL DYNAMICS OF SOCIO-CULTURAL DEVELOPMENT (THE WEST EUROPEAN CONTEXT) »

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The paper approaches the philosophical concepts of creativity in the context of historical dynamics of socio-cultural development (the West European context). Philosophical concepts of creativity are an indicator of historical dynamics of socio-cultural developments (the West European context).

Key words: creativity, European philosophical tradition, influence, historical dynamics of socio-cultural developments.

Creativity is expedient activity of the person on creation new and transformation existing, and also genetic, inherit the person requirement of art representation of the surrounding reality. Creativity as the form of self-expression is a fundamental category of development of the person. Each historical period shows its understanding of creativity and a role of the artist in creative process. Creativity becomes an appropriate indicator which can be defined as the relation of the person to surrounding world was in the concrete historical period. The understanding of the person-artist was also changed with changes in understanding of creativity.

Antinomy of consciousnesses and entity are synthesised in creativity. To create, it is necessary to spend consciousness in the whole or its some partis, but to stay in the field of consciousness for creativity insufficiently, it is necessary that this consciousness to pass in entity and to be reflected in it. The absolute mythology is creationism or theory of the creativity. From the beginning of Antiquity by times of the Renaissance the myth is a basis of formation of anthropological measurements of creative activity.

Creativity is collective activity in primitiveness and Antiquity because of creative activity was actualized by a prevailing method in a context of collective actions that are rituals and ceremonies. The person takes partnership in collective actions but he does not understand itself as the individual creator in any case.

The myth is life, the brightest and the most reality which is far from fiction and imagination. Affective root is at the basis of a myth. It always is an expression of corresponding human needs and aspirations. The myth first of all was realised in the most ceremonial actions which a certain rank recreated mythical events and images, by means of carrying over of these actions and images in a reality. It is shown that
creative activity in formation communities-patrimonial mainly finds the embodiment in ceremonial events, in the form of improvisations which are concrete-sensitive under the embodiment form. But these improvisations do not leave for between the sign samples which value has been turned out by collective practice. It allows characterising initial person as a sensitive corporality which perceives the world exclusively sensually, thanks to corresponding mythical intuition.

With development of slave-owning in the ritual-game formula of creative activity there are corresponding elements of a reflexion in the form of author's attempts to separate some certain attributive characteristics of creativity. Creative activity in Plato’s philosophical concept is identified with divine magic gift. Divine creativity, on Plato, occupies the higher position because it creates supreme values, human activity depends from divine. Any activity is inheritance of divine creativity, not by the way of constructive activity, but by contemplation of its essence. For Plato creative activity is the moment of transitivity of a divine emanation in the certain material form. Creativity, in Plato's concept, is not only divine quality, but also the form of display of natural property of a matter, because Space - is creativity. Sensual-material space starts to be understood as making out its own corporal forces.

On the basis of Aristotle's philosophical concept, creativity is the form of display of natural property of things. Natural property of things as display creative activity, is displayed in because, on Aristotle, the slave in a slaveholding formation is not the person, but is a live thing (a physical body) which was self-mobile though the slaveholder directed this self-movement.

On the basis of certain forms, i.e. functional characteristics which display features of outlook which is inherent for the given time are defined as functional distribution activity on the creative and not creative depended from ideal (Plato’s philosophical concept) and material (Aristotle's philosophical concept) signs of human existence, and in compliance with it characterised the person as a material and space corporality.

It is proved that in the classical period, in aspect of functional distribution of activity on public appointment (the philosophical concept of sophists, in particular
Protagoras, Gorgias), creativity is the form of public appointment. Reorientation of education to real needs definitively occurs on times of Protagoras which proved, that the person is a measure of all things. On the basis of philosophical concepts of sophists, creativity acts as the form of personification of positions of the civil majority.

On the basis of examining of Aristotle's philosophical concept which considered that can be engaged in creativity only freely born persons, (i.e. creativity is the extracted property which gives physical, and to intellectual forces freely born person’s ability to the intellectual entertainments, which necessary for participation in public life). Creative activity acts as the form of a social accessory. All these specified forms, during a time of the classical period characterise the person as a social corporality.

Considering creative activity in a projection of philosophical concepts of the Hellenistic age, it is necessary to notice that in a projection of philosophical concepts Stoicism, Scepticism, Epicureanism creativity acts as the form of adaptation to social being. In the philosophical concepts Cleanthes, Seneca, creativity is studying of laws of the nature, logic of social life which is how to adapt for it better and to feel itself comfortably. Creativity is an ability of corporal and spiritual dissolution of the individual in socially natural order of life through the apathetic relation to it.

In II century BC creativity becomes the exemplary form of social behaviour and in due course and professionally class. It was assisted by that the policy of Roman Empire supported entertainments which were direct on external appeal, and thanks to it the requirement for increase of vocational training of actors and musicians was felt.

It is very important that there are distinctions of types of thinking in Hellenistic and east tradition. The bible wise man carried out world and god knowledge not by conceptually-logic judgement and life contemplation, but enduring life in depths of the spirit. This contradicting complex of purely human relations and experiences puts in the forefront in Christianity psychology, and personal psychology. In a projection of philosophical concepts of apologists of Tertullian, Clement of Alexandria, Origen, Justin creativity acts as the form of internally spiritual condition. In a context socio-
cultural developments of late Antiquity creativity as the form of an internal spiritual condition, displays such phenomena as a problem of crisis of a slaveholding formation, decline of antique economy, process of correlative connection and reconsideration on the basis of the Greek-Roman culture Egyptian, Persian, ancient the Jewish ideas and cultural-historical traditions. All these specified forms during the Hellenistic age displays features of transition from is sensual-material Space to absolute - personal monotheism (Christianity).

In research it is proved, that in the early medieval philosophy creativity is charitable activity, in creativity professional skill in the form of abilities and habits to write behind the standards recognised as samples-canons as educational practice of church is appreciated. In creative activity advantage of typification before an individualization, i.e. instead of penetration into a variety of the vital phenomena is given, artists leave contrast terrestrial and heavenly. All most important elements of art creativity made some kind of religious hieroglyphs, and the artist not could full and use completely the imagination as the art theology was over all.

It is shown, that creativity acts as original spiritual discipline (Augustine) with the help of which presence of the divine maintenance is proved. Creativity is an ideal sample as mastering by this certain original discipline, assists because the artist subordinates a material with which he works to the form of the ideal sample (Lactations). Creativity is considered as the sensitive form of knowledge of this sample, as an effective remedy of joining to transcendental knowledge (Lactations). Knowledge loses a kind formally - logic designs and is perceived the same as also all another of what God the created world is made, in figurative allegorically - the symbolical sensually certain form (Augustine). To IV century creative activity is considered as the private form and develops within ceremonial practice. In due course creative activity becomes the collective form (to it the beginning of building of churches in the form of specialised premises for the purpose of their collective visiting assists).

The relation of the person to the nature in the early medieval philosophy is not the relation of the subject to object, and the finding is faster than itself external to the
world, i.e. perception of space as subject. The unity of the person from the Universe appears in harmony penetrating them. Both over the person and the world space music which expresses harmony whole and its parts supervises. Music is a regulator of a state of mind of the person, a structural principle which provides integrity of the Universe through its careful work on the daily behaviour. But music submits to number. Both the person and the world are represented by means of identical geometrical figures which symbolise perfection of the Divine creation. So, the structural principle Christian Gnosis, becomes the form of creative activity, and extends on political life. The state also assimilated to an organism, and citizens - to its members (John Solterberijsky). The organic unity of a political body demanded interaction of all conditions which were by then. Contentions between them, from the point of view of thinkers of the Middle Ages threatened integrity of all world order.

In the philosophical concept Gvido from Arezzo ability to interpret the text is the integral quality of the intellect of the middle Ages. Interpretation acts as the form of creative activity. If symbolical interpretation of the Writing remains mainly business of seminary students symbolism of church premises, their registration, all it has been directed on that to set all Christians in secrets of belief. In IX-X century there is a conceptually-methodological substantiation of aforementioned forms on the basis of practical experience.

Development of urban population with new, more rational style of thinking starts to change this traditional perception of the nature. Plan tendencies of complication of practical activities of the person, there is a process of more active and purposeful influence on environment which assists improvement of tools of work. Process secularization functions of creative activity, on the basis of communication of creativity with practical needs of a society (Anselm's philosophical concept, Abelard's philosophical concept) starts to occur.

In XII - XIII century in connection with growth of needs of consumers’ growth of city crafts is marked. From work to order handicraftsmen pass to work to the market. During this period specialisation of crafts starts to deepen, the technique is improved. On the foreground the guild culture starts to leave. The guild systematised
experience of creative activity in this or that sphere of this activity. Creativity acts as the accumulation form of socio-cultural experience which displays occurrence of the private initiative, qualities which characterises the medieval master under conditions of a time of the late Middle Ages. All these specified forms in a context of the Middle Ages display features of transition from spiritual to a practical way of life. With gradual transition from the Middle Ages to the Renaissance creativity ceases to be collective activity, creativity becomes means of individual perception and the relation to collective experience which gives the grounds to creativity examining as individual activity.

The basic gain of the Renaissance was the birth of the new subject of cultural activity which has realised the past as a product of historical creativity of people, has seen an original relativity of cultural values. The Renaissance has put in the forefront the person of the artist as the creator of style and the public figure who displays essential tendencies in due time and connects these tendencies with understanding of essence of the person and the nature as a whole.

On the basis of examining of philosophical concepts Lorenzo Valla, Pico della Mirandola, Nicole Oresme, Marsilio Ficino, creative activity is defined by the form of an individualization of collective experience. This connected first of all that testing importance of collective experience of the past, during the Renaissance time is considered originality penetrations of the artist into a variety of the vital phenomena. Henceforth the artist imitates not simply to creation of God, but the most divine creativity. In creations God, i.e. natural things, he aspires to see the law of their construction. We find such approach in a science in concept of Galilee.

Collective experience of medieval masters has conceded a place to individual creativity of the artist and the architect. The general secularization cultural life to Italy, strengthening of interest to natural sciences (to astronomy, physics, botany) and skilled knowledge which does not need belief at god, assists formation of new views on the status of the artist. Professional skill and erudition of the artist start to be measured in other indicators - experience and talent.
As the Renaissance is understood not only elements of individual self-affirmation of the person, is not only the idea of absolutization of an individual which was put forward against absolutization the divine person in the Middle Ages, but also all self-criticism of such individualism, i.e. a reflexion which was the result of its own development. In this context gets an urgency polemic between art workers of Renaissance concerning innovation in poetry, painting, to the musician, architecture and other art forms. In projections of philosophical concepts of Vives, Kastelvetro, creative activity acts as the form of a reflexion concerning collective experience, and thanks to it certain aspects of the most actual in Renaissance problematic - necessities of observance of traditions for art, whether on the contrary inheritance of traditions taking into account important nuance - the novelty factor are displayed.

It is shown, that in culture of the Renaissance the accent is transferred from a product, i.e. result, on the creator. In this context the genetic source of two basic features of the Renaissance consciousness - individualism and an objectivism is shown. Creativity acts as the form individual objectification. The objective relation to the world is formed thanks to an individualization of the person (the concept of Adrian Koklukusem, Glarean). Representatives of the Renaissance culture between their times and the middle Ages saw a difference in again received skill. All these specified forms display specificity Renaissance as the form social selection.

Thanks to the theory of sharp mind (J. Marino, Marko de Galliano), creative activity is considered as natural gift «agudeza», i.e. sharp mind is treated as the certificate of knowledge of the unknown person by means of instantly operating intuition. Sharp mind as natural gift assists occurrence of set of products of masters of «new art». Sharp mind or genius is understood as the corresponding ability similar to creative ability of God. The person - the nature - God there are as though in one number, all of them divine, all of them capable to creativity and are allocated by genius. From similar concepts creativity of the Italian marine painters and English poets of metaphysical school was born.

The new perception of the world and the person has received in XVII century dualistic an orientation, how it was used. In this various to the world of the nature and
human mentality could be underlined its irrational, emotional party, its illusiveness, sensual qualities. Such way conducted to Baroque style. But the accent could be put and on mind which overcomes passions. Such way conducted to classicism (R. Descartes’ concept). In this aspect creative activity acts as the right of individual interpretation of collective experience.

Within the limits of classicism the tendency of individual interpretation by artists of collective experience was outlined. It testifies that creativity of the philosophers and artists represented itself as the right of individual interpretation of collective experience to boundary XVII-XVIII of centuries, and has displayed the statement on a rationalistic basis of the new art outlook, dismissed from church dogmatism which considered service to a society as propagation of ideas of patriotism, virtues, an important place taking away art, confirming its moral-aesthetic and didactic values.

Creative activity is the human form of display of natural gift of creativity through collective experience and the theoretical inheritance of the nature. In this aspect actual there are concepts of moral feeling and divine enthusiasm of the theory of Shaftsbury, (divine enthusiasm the allocated heroes, the state men, orators, poets and even philosophers). Harmoniously developed person who unites physical, moral, intellectual development is an ideal for Shaftsbury.

In research shown that the genius of the artist is the human form of display of natural gift of creativity through collective experience and the theoretical inheritance of the nature. The genius of the artist consists not in skill of performance, and in ability to excite, awake but by means of inheritance deep feelings. In the theory of Baumgartner as the general distinctive feature of the artist ecstasy, fury, enthusiasm acts.

Romantics saw in the genius the exclusive person, capable to lift a nature rule, but Kant sees in the genius born inclinations of soul because of which the nature gives to art a rule. Genius is a spiritual exclusiveness. The maintenance of its creativity consists in created corresponding art samples that should be in the future a criterion and norm of estimation.
Revolutionary events which have taken place in France in 1789-1795 have certainly affected formation of new tendencies of development of the French art and all West European culture in general. Legislatively fixed by revolution equality of all before the law has pointed a question the definitions of the person connected with a problematic as persons in socio-political aspect. Creativity as the most influential means of improvement of the public relation should be direct on all-round, stage-by-stage development of individual endowments. Discussion between Vinkelman and Lessing, concerning an ideal of the new person leads to new understanding of the person as fighter for freedom, hero, and active person. The big role in the course of education of the person in a context socially - a political priority it is taken away theatre.

With deep arguments that comprehension of the social importance of art creativity as corresponding force which influences not only formation of the person, but also public thought in general increases. Idealisation of ability of the artist in education of mankind which was generated thanks to influence of romantic philosophy assisted an exit on the foreground of a problem of formation of the person, which capable to change public orders. Education of the person by means of creativity is corresponding basis for improvement of the public relation. Creativity assists not only to spiritual development of the subject, and a society as a whole. All these specified forms display innovation urgency as generalisation of experience of history in a context of philosophical anthropology XVII-XVIII century, and also universal ideas of education of the person as a socio-political priority.

The aesthetics of individualism XIX - beginnings XX represents itself as the right to freedom of creative activity. Existentialism becomes an exclusiveness embodiment. Thus, creativity gradually starts to be considered in aspect orientation on transfer of internal dynamics of changes in feelings which it displays (philosophical concepts of F. Nietzsche, S. Freud and others). Creative activity, how the form of transfer of internal dynamics of changes in feelings, displays search forms of corresponding means for an embodiment of psychological life separated from others and concentrated in itself individual «I». Creativity becomes means
which allows getting into the forbidden spheres of consciousness, i.e. in sphere inaccessible, but intuitively experienced true.

Philosophical concepts of representatives of a positivistic direction displays corresponding stages of formation and development of a naturalistic direction, and also have displayed certain debatable aspects, concerning formation of aesthetic ideals of naturalism and an aestheticism.

In the concept of representatives of the theory intuitionalism creative activity is considered by A. Bergson. It is connected with the context of questions of aesthetic intuition and perceiving abilities of spirit that predetermines ability of artists to see much deeper, than it usual people.

Considering creativity in aspect psychological parameter it is necessary to underline attention to the importance of concepts of S. Freud, A. Adler. Creativity is as means of formation of certain moral installations (musical creativity has possibility to address to hidden in human subconsciousness which gives the chance to influence more actively human mentality and as consequence to form at the person certain moral installations). Creative activity is as means of overcoming of an inferiority complex (A. Adler).

In a context of a discourse of a postmodern creativity acts as means of search of new forms of self-expression of human activity. The artist is understood any more as the creator of the original text and as the interpreter of a language fundamental principle where its activity is reduced to search of variants of the language means, capable to open a social context with which they are connected.

On the foreground in creativity there were problems to a simulacrum, meta languages, a context - art, historical, cultural. The simulacrum in a postmodernism has replaced an artistic image in a classical aesthetics.

Beginning from a myth which acted as a basis of anthropological measurements of creative activity from Antiquity to the Renaissance creative activity had collective character. In the Renaissance, and XVII - XVIII century creative activity acts as means of individual perception and the relation collective to collective experience which displays acquisition by creativity of character of individual activity. In XIX
and XX century aesthetics of individualism acts as the rights to freedom of creative activity which displays free display of own understanding by the artist of creative process.

With deep arguments that on the basis of examining of philosophical concepts of creativity of the concrete historical period, creative activity as the corresponding form - «a universal constant» which characterises the basic stages of socio-cultural developments of the given concrete historical period is defined. Change of the given forms displays historical dynamics of socio-cultural developments (the West European context) that testifies to that that the given forms «universal constants» defined in a projection of philosophical concepts of creativity, and is an indicator of historical dynamics of socio-cultural developments (the West European context). It gives the chance to define philosophical concepts of creativity as an indicator of historical dynamics of socio-cultural developments (the West European context).

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Slobodynska T.S.

SUBSTANTIVE LEXEMES AS THE REPRESENTATIVES OF THE TAXIS RELATIONS

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This article is devoted to the substantive lexemes which are able to verbalize semantic and syntactical relations of simultaneity/different times of actions, processes and states in the format of functional and semantic categories of taxis.

Key-words: semantic and syntactical relations, taxis, substantive lexemes, representatives.

The necessary factor of successful realization of the human thinking is a language form that is able to make verbal the semantic-syntactical relations of
different types. Temporal relations on the whole and taxis in particular belong to fundamental in a structure of any languages.

Categories as the most general concepts which represent substantial features and relations of reality and cognitive activity of a man are mediators between a language and thinking. Comprehension of many processes that takes place in a language, prognostication of directions of its development is impossible without cognition of their nature, internal functional transformations on different levels of a language. Exposure of features of the system of the multileveled means of language, incorporated on the basis of consortium and interaction of their semantic functions, belongs to perspective tasks of functioning linguistic. Thus, the investigated problem in this article is topical.

Taxis as one of components of the microcategory of time is specialized on formal expression of attitudes of simultaneity/different times of actions, processes and conditions and is realized at different linguistic levels. Despite the thing, that taxis relations and means of their expressiveness were the subject of attention of many investigators e.g. O.V. Bondarko [2-4], V.S. Hrakovski, S.M. Polinski, Kumolia I.P., M.M. Posdeeva, H.H. Sylnytskogo, A.I. Smyrnytskogo, N.B. Semenova, T.H. Akymova, H.O. Zolotova, H.O. Kozynzeva, I.V. Nedialkova, V.P. Nedialkova, L.M. Orkina, H.V. Vsevolodova and others, that in Ukrainian linguistics to this category the thesis works of T.S. Slobodysnka and O.I. Bondar[1] are devoted, still further description is demanded by lexical level of expression of analized language phenomena.

The aim of this scientific investigation we can consider the definition of the place of lexems of nouns in the structure of function- semantical field of taxis.

To taxis we can include notions of simultaneity, different time of actions, processes and states, in particular sentinel preliminaryness and sentinel forthcoming, uncontained-chronologic relations.

Nouns with semantics of simultaneity (they are mainly inolexemes) specify on the whole on synchronous implementation of actions, processes or states:

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A chord is a simultaneous connection of a few (not less than three) sounds of
different height, that is perceived by a rumor as a voice unity [DFW, p. 42]. For
example, I all was as a song, as a chord of sorrow, that was met with the song of sea,
sun and rocks (M. Koziubynski).

Harmony - music., is appropriate combination of tones in the simultaneous
sounding [DU, T. 2, p. 33]; the Ukrainian equivalent is a lexeme of consonance. For
example, Already above the world, when the east edge of sky blazed up flame and
crisp air was carried out by wonderful harmony of the bird singing, Ignat, hesitating,
as if he was drunk, trudged along home (M. Koziubynski).

Nutation, tech., are fluctuating motions of axis of own rotation of body which
take place simultaneously with precession [DFW, p. 681].

Accompaniment is a harmonic and rhythmic accompaniment of main fruity
voice [DFW, p. 42]. For example: She found out the chords of accompaniment of
some song (M. Koziubynski).

To the substantial lexemes of this type we include the Ukrainian noun
simultaneity.

Nouns with semantics of sentinel preliminaryness (except foreign nouns, the
specific Ukrainian substantival lexemes are presented here) are specialized on
verbalization of action or fact which takes place before the following:

Announcement is the previous announcing of the next theatrical, film, lecture
[DU, T. 1, p. 48]. For example: In a newspaper - none announcement of this event
significant not only for the Ukrainian-language association, but also simply for
normal people not with spelaeanviews (the Ukrainian word, on December, 14 - 20
2011 p.

Annotation – a short biographical information, a characteristic of the book, an
article [DU, T. 1, c. 48].

A-conto (ital.. a conto – into account), - 1) into account of payment; 2) type of
payment, which does the importer on the basis of accounts of the exporter as an
advanced payment [DFW, сю 42].
In Ukrainian nouns such as: zachyn, zapovit, pervak, pervenets, pervistok, pershist, pervozvit, pioneer, perestoroga, poperednist, preludia, rozsvit, rozsvitania the semantic of sentinel preliminaryness is often founded in the content of a word itself. For example: The history of mankind teaches, that great disaster will face the nation, which doesn’t mind zapovityoits prophets (Ukrainian word, 19 – 28 october 2011).

Nouns with semantic of sentinel forthcoming (borrowed and Ukrainian) point to the following action, for example:

Aprobation – book; official approval, passing of anything after probation, testing [DU, T.1, c.56]. For example: meanwhile Rom didn’t give its approbation and society wasn’t opened (I. Franko).

Bohovidstupnyk – a person, who denied any religion, trust in god [DU, T.1, c.209].

Buduchnist (seldom), also buduchyna (seldom), budushchyna (old). – something, that will soon take place, future actions; simb’s, state or state of something in the future; future [DU, T. 1, c.249]. For example: Budushchynais in hands of new generation (I. Karpenko-Kary).

A vendetta is a custom of bloody revenge for a killed relative (on the islands of Korsyka and Sardinia) [DU, T. 1, p. 324]. For example: I did not hope that here are such metropolises in this country of gangsters and vendetta (Lesia Ukrainka).

A co-optation – a bye-election, introduction into the complement of some elected body of new members without realization of bye-elections, after the own decision of this organ [DEW, p. 557].

A double-event is a sporting competition that consists of two types of exercises [DU, T. 2, p. 221]. Such exercises are successive in time.

A diachronics is a historical sequence of development of the language phenomena; opposite synchronics [DU, T.2, p. 296].

Substantival lexemes following, repayment, decoding, prospect and others that also verbalize the taxis value of the sentinel following. For example: Bounding of the historical following (Literary Ukraine, on January, 21, 2010); Thirst of repayment
seized them (I. Vilde); Spanish magazine EI Pais published decoding of speech of the President of USA Bush and the Prime – minister of Spain Hose Maria Asnara (Podolia 17 october 2007). Pensional innovation of Government is a real perspective (Podolia 17 october 2007).

Nouns with semantics of indefinitely-chronologic relations (other name is non-orientable taxis) are a group of the lexemes incorporated by a function to name an action, wherever the supporting component of taxis pair is no accented:

A bilingualism is bilingualness // a Possession and punctuational use by the same person or collective by two different languages or different dialects of the same language [LEDMUM, p. 51].

A polyglot is a person who is fluent in many languages(LEDMU, p. 848).

The negligible number of nouns able to realize taxis semantics can be explained by that the onomasiological category of subjectness" is fixed "in basis of selection of noun [89, p. 47].

Thus, a taxis function for substantial lexemes is marginal, as setting of noun - mostly only to nominate objects, phenomena and facts.

Further development is needed by the question of realization of taxis semantics by the words of other lexic-grammatical groups.

**Conventional reductions:**


**References:**

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THE FEATURES OF THE NOMINATIVE SENTENCES IN TATAR AND RUSSIAN LANGUAGES

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This article is about studying, consideration nominative sentences in the Tatar and Russian languages. We determined common and distinctive features of similar syntax. The nature and expression of morphological nominative sentences in Russian
and in Tatar linguistics, and in Turkic studies generally were revealed deep enough, and sometimes inaccurate.

Key words: "nominative sentence", "vocative sentence", "word-proposal", "expanded nominative sentence", "non-expanded (unexpanded) nominative sentence".

Scientists paid attention on the nominative sentences a long time. But there are a lot of various opinions about it. The main sign of nominative sentences is their single-composition (mononuclear). There is principal member in (mononuclear) nominative sentence and it expressed by substantive. The chief member of nominative sentences is expressed only by noun in Russian language. It is more suitable to their essence, because the main value of the sentences is the affirmation of nominative being (existence) of objects or phenomena. In Tatar language nominative sentences include sentences, principal member of which can be expressed in an adjective or adverb. For example: Salkyn. Karangy. Tirәn kyң yөzәndә, sүң-кәбәyna, үoldtәр гөмөldә (G.Gобай). The first two sentences of this example (Salkyn. Karangy) consist only of one word, they are the principal (head) word of the sentence and expressed by adjective. In Russian language these sentences “It is cold (Cold)”. “It is dark” are impersonnel mononuclear sentences, where the leading term expressed by adverb. The sentences “Дәң karangy” and “Hәzer inde sondyr” are impersonnel mononuclear sentences too.


Syntactic units are called vocative sentences in Russian language. First Shachmatov wrote about them: “The allocution is the principal (head) word of the nominative sentence and that word have to be pronounced with special intonation” [1]. Some researchers of the Russian language consider them to nominative (N.V Buzhenik, A. Rudnev), others - to the word-sentences (E.M.Galkina-Fedoruk). There are some differences in the structure of nominative sentences. There are expanded and non-expanded sentences in Tatar and Russian languages. Non-expanded
nominative sentences in both languages consist of one word. That word is phrased by nominal, substantival parts of speech (noun in Russian language, noun, adjective, adverb- in Tatar language). For example: Töö (It is night). Salkyncha (It is cool), It is a winter. It is night. Nominative sentences, which include particles (әә, менә) in front of the principal (head) word are non-expanded. For example, Nindi төө! (What a night!) Menә аydl (This is a village), etc. Two particles can be used in some sentences: Menә nindi ochrashu!

Secondary parts of the sentence (adverbial – in Tatar and Russian, attributive – in Tatar) are in expanded nominative sentences. For example: Hәzer төө (It's night). Sәer tynlyk (This is a wonderful silence).

The syntactic function of the principal (head) words of nominative sentences in Russian is moot point. Some scientists (A.A. Potebnya, F.F. Fortunatov, A.M. Peshkovsky etc.) relate to predicate, the others (D.N. Ovysyaniko –Kulikovsky, Virgin V.R.) – to the subject, and others ("Grammar of Russian Academy of Sciences", "Grammar - 70", etc.) do not call it either a predicate or subject, the fourth (A.A. Shakhmatov, E. M. Galkina-Fedoruk) relate them to predicative-subjective (podlezhaschnye skazuemnye) nominative sentences [1].

We can say that nominative sentences in Tatar language require serious study from a scientific point of view.

**Literature:**
Popova Y.V.

ANALOGICAL CONCLUSIONS OF PROPERTIES AND RELATIONS:
THE SYSTEM-PARAMETRIC ASPECT

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The article examines some features of analogical conclusions in categories of the General Parametric Systems Theory. It offers a possibility of such conclusions’ investigation with the use of the dual system modeling idea.

Keywords: attributive analogy, relational analogy, General Parametric Systems Theory, dual system modeling, concept, structure, substratum.

Analogical conclusions, which are used in contemporary scientific investigations, were widely known to the first antique philosophers. For example, Heraclitus’ concept of the world substance was formed by analogy with the fire, Thales was drawing analogies between world substance and the water, Anaximenes – with the air. Scientific achievements during more than two thousand years showed the significance and necessity of using this concluding activity form in practice: thus, many inventions in the field of physics and mathematics (for example, Ohm’s law, Einstein’s general and special relativity theory) were made with the help of analog method use.

Traditionally logics were considering analogy a conclusion which does not give accurate and proved conclusion and does not have probative force [4, 6], but is effective for a proposal and following proving or refutation of new hypotheses. Odessa philosopher A.I. Uyemov moves on from the analogy interpretation as the conclusion of similarity of some properties or relations to the similarity of others, to the idea that analogy is “the conclusion where the implication concerns an object which was not examined in the premises before” [1, 19]. This distinguishes
analogue conclusions from the class of deductive and inductive ones, where the classes of objects examined in premises and implications are compatible.

The analysis of different analogue types used in physical and mathematical sciences allowed A.I. Uyemov to mark out more than 50 forms of analogue conclusions and classify them by the transferred feature’s nature, logical value of the received knowledge and basis type [1]. Let us examine the classification of analogue conclusions by the transferred feature’s nature: in some case we transfer properties from a model to a prototype (attributive analogies), in other cases we transfer relations (relational analogies) [1, 232]. Such marked types of analogies make it possible to divide examined conclusions to subtypes: the attributive analogy is subdivided into constant analogy and variable analogy, the relational analogy – into clear and mixed analogies which also include the subtypes of constant and variable analogies, while mixed analogy is subdivided into analogies of physical and logical nature.

The novelty of our investigation lies in the fact of the dual system modeling use in application to analogue conclusions investigation. This dual system modeling was developed by A.I. Uyemov in the bounds of the General Parametric Systems Theory. Let us take notice of the fact that even fundamental concepts of this theory suppose the analogy method use: thus, Poncelet’s duality principle which he used in the projective geometry, lets us examine “properties” and “relations” as dual concepts in the General Parametric Systems Theory, and the choice of one system model descriptor, the concept, is analogous to the investigator’s choice of the base in geometry [2, 39—43].

Here we represent attributive and relational analogies as system models which are dual to each other. There are two definitions of “a system” in the General Parametric Systems Theory, and the attributive one showed as a formula:

\[(\mathfrak{i}A)\text{Sist} =_{df} ([a(\mathfrak{i}A)])t\]  

characterizes the analogy of relations (relational analogy). The definition (1) shows that “any object is a system by definition if some relation with a definite property, which was set beforehand, is implemented in this object” [2, 37]. The
notions of the concept, the structure and the substratum are joined in the notion of the “system descriptors of the first sequence”. The attributive concept (t) in this system model is that visual angle which lets us transfer some relations (a) from a model to a prototype. The relational structure (a) is represented as the relations (known to us and interesting for us in the context of our research) between elements of the model and the prototype. This type of structure is implemented on the substratum (ιA), which is represented by the elements of model and prototype of this relational analogical conclusion.

The system model of attributive analogy (analogy of properties) is characterized by the system definition:

\[(ιA)Sist =_{df} t ([ιA\star a])\]  \hspace{1cm} (2).

This definition (2) shows that “any object is a system by definition if some properties, which are in the relation set beforehand, are implemented in this object” [2, 42]. Here the subject-predicate synthesis is presented. The relational concept of this system model is a fixed relation of the one-to-one correspondence between elements of the model and the prototype. The attributive structure is shown as a property satisfying the concept, which allows transferring some properties from a model to a prototype according to the general logical base which is the concept of this system model. The substratum is the same as in the first case – the elements of the model and the prototype of this attributive analogical conclusion.

Thereby, having made an investigation of the system models of attributive and relational analogies in categories of the system-parametric method, we assume the possibility of development of two theories at the same time: the theory of analogy, which is represented in the new viewpoint owing to the system-parametric method use, and the General Parametric Systems Theory itself, where new objects’ investigation points to the borders expansion of this research method use.

**References:**

In our paper we consider semantic changes in cliché being studied with the help of corpus linguistics.

Key words: corpus linguistics, semantic changes, cliché, corpus data, fixed context.

At present corpus linguistics has undergone a remarkable renaissance. From being a marginalised approach used largely in linguistics, and more specifically in studies of grammar and lexis, corpus linguistics has started to widen its scope. Corpus linguistics is a lively subject, with corpus-based approaches being taken to many research questions in linguistics [3]. Corpus linguistics is also increasingly multilingual, with many languages, and many varieties of those languages, being studied with the help of corpus data.

This branch of linguistics is perhaps best described for the moment in simple terms as the study of language based on examples of "real life" language use. It has a long and interesting history. Now the term corpus linguistics is a relatively modern term. Our paper examines how this modern phenomenon, corpus linguistics, has
come to be an increasingly prevalent methodology in linguistics, in spite of the unpopularity of the approach in the 1970s.

When we consider that it is nothing but a methodology, it is surprising to observe the heated debates it has caused because a corpus can't describe a natural language entirely and it is infinite. All statements express twisted, partial views of linguistic methodology. Some contain mistruths, exaggeration and others put forward dislocated facts as irrefutable evidence. All are only part of a rich and fascinating idea of corpus linguistics.

This paper examines the history and methodology of the corpus-based approach to the study of language and show how corpus linguistics has evolved over time. The development of corpus linguistics began in the 1950s. And now it is very popular branch of linguistics.

But is the corpus linguistics a branch of linguistics? The answer to this question is both yes and no. Corpus linguistics is not a branch of linguistics in the same sense as syntax, semantics and so on. All of these disciplines concentrate on explaining some aspect of language use. Corpus linguistics in contrast is a methodology rather than an aspect of language requiring description. A corpus-based approach can be taken to many aspects of linguistic enquiry. Syntax, semantics and pragmatics are just three examples of areas of linguistic enquiry that have used a corpus-based approach. Corpus linguistics is a methodology that may be used in almost any area of linguistics, for instance in phraseology, namely in study of cliché.

Cliché is an expression that has been used so much that does not have any meaning any longer. Cliché is a word or a fixed word combination which has become well-known unit of language e. g. a kernel of truth, to speak the truth.

The causes of semantic changes may be divided into two main groups, linguistic and extralinguistic ones [1]. It is not surprising that linguistic group has suffered much greater neglect in the past and therefore that far less is known of it than of the second. It deals with changes due to the constant interdependence of vocabulary units in language and speech, such as changes taking place in connection with ellipsis and with fixed contexts, differentiation between synonyms and some other cases [1].
The causes of semantic changes can be extra-linguistic and linguistic, e.g. the change of the lexical meaning of the noun «car» was due to extra-linguistic causes. Car c.1300, "wheeled vehicle," from Anglo-French carre, Old North French carre, from Vulgar Latin *carra, related to Latin carrum, carrus (plural carra), originally "two-wheeled Celtic war chariot," from Gaulish karros, a Celtic word (cf. Old Irish and Welsh carr "cart, wagon," Breton karr "chariot"), from PIE *krsos, from root *kers- "to run"). "From 16th to 19th c. chiefly poetic, with associations of dignity, solemnity, or splendour ..." [OED]. Used in U.S. of railway carriages by 1826; extension to "automobile" is by 1896. Car bomb first 1972, in reference to Northern Ireland. The Latin word also is the source of Italian and Spanish carro, French char [2].

English has a great variety of regular coincidences of different aspects, alongside with cause and result aspects especially frequent in adjectives. E.g. old means aged and elderly; funny — humorous and laughable; happy — cheerful and pleased [5].

The social nature of the language influences on extralinguistic causes, the thing named and by the appearance of new notions and things, they are observed in changes of meaning resulting from the development of the notion expressed. So, the development of the human mind is connected with extralinguistic causes of semantic change.

Languages are affected by political, social, cultural, economic and technical changes. Sociolinguistics studies the influence of those factors upon linguistic phenomena. It shows that social factors can influence even structural features of linguistic units, terms of science, for instance, have a number of specific features as compared to words used in other spheres of human activity.

The history of the political, economic and social life of people, the progress of science and culture bring about changes in things and notions influencing the semantic aspect of language. For instance, summit late 15c., from Middle French somete, from Old French sommette, diminutive of som, sum "highest part, top of a hill," from Latin summum, noun use of neuter of summus "highest," related to super
"over". The meaning "meeting of heads of state" (1950) is from Winston Churchill's metaphor of "a parley at the summit." and the knowledge of it was constantly enriched [2].

Economic causes are obviously at work in the semantic development of the word *boom*. *Boom* mid-15c., earliest use was for bees and wasps, probably echoic of humming. The meaning "make a loud noise" is 15c. Cf. bomb. Meaning "to burst into prosperity" (of places, businesses, etc.) is 1871, American English. Related: Boomed; booming. Boom box first attested 1978 [2].

Semantic change due to the differentiation of synonyms is a gradual change observed in the course of language history. Consider, for example, the words *lake* and *pond*. They used to be synonyms. Then *lake* is used in the meaning of a large area of fresh water, surrounded by land, and *pond* is used in the meaning of a small, usually man-made, area of water.

Euphemisms may be dictated by publicity needs—hence *in between jobs* instead of *unemployed* or *revenue enhancement* instead of *taxes*. The influence of mass-advertising on language is growing; it is felt in every level of the language. Euphemisms are common in job titles; some jobs have complicated titles that make them sound more impressive than the common names would imply, such as *CPA* in place of *car parking attendant*. Many of these euphemisms may include words such as *engineer*, though in fact the people who do the job are not accredited in engineering. Extreme cases, such as *sanitation engineer* for *janitor*, or *transparent-wall maintenance officer* for *window cleaner*, are cited humorously more often than they are used seriously. The reader will see how many connotations are introduced by the salesman in this commercial name in an effort to attract the buyer's attention.

Another linguistic factor in semantic change is a fixed context. For example, unlike lie (v.), there is no primary verb in English or most other IE languages for "speak the truth." Noun sense of "something that is true" is first recorded mid-14c. Let [Truth] and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter."[Milton, "Areopagitica," 1644] [2]. Truth squad in U.S. political sense first attested 1952. Truthiness "act or quality of preferring concepts or facts one
wishes to be true, rather than those known to be true," catch word popularized in this sense by U.S. comedian Stephen Colbert, declared by American Dialect Society to be "2005 Word of the Year." [2].

Another example, kernel of truth (plural kernels of truth) means a core accuracy at the heart of a claim or narrative which also contains dubious or fictitious elements. The origin of this cliché may be a kernel of truth in the story of how George Washington confessed to his father that he chopped down the cherry tree [4].

So not only a single word may be cliché but the whole phrase, e.g. to tell the truth means conformity with fact or reality; verity [5].

At present linguistics has a great number of semantic works that have - apparently never been collected into anything complete. And yet an exhaustive understanding of the phenomena is impossible unless reasons become known. It is the ground for interpretation of language development. The most flexible part of the language is vocabulary (phrases, different types of cliché) and it is precisely its semantic aspect that responds most readily to every change in the human activity in whatever sphere it may happen to take place.

Thus in our paper we consider semantic changes in cliché being studied with the help of corpus data.

References
PHRASEOLOGICAL UNITS AS STYLE ELEMENTS IN THE WORKS OF KHASAN TUFAN

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In the result of individual phraseological forms of Tufan's language, having analyzed the connections with common language means there were found out the unique features of the poet writing. The article represents the results of statistic analysis of phraseological units, that give the opportunity to define, which of them are the most characteristic of the poet’s language and how this influences his works.

Key words: Kh.Tufan, poet's language, phraseological units, poem.

Hasan Tufan for half a century, during improbably difficult period in the history of our country, carried out a role of the standard-bearer of the Tatar poetry rich in history and traditions. Such mission are capable to execute only strong spirit and extremely hardworking persons. The poet proved his belonging to such category of people with the help of his works. As a result, regardless of the circumstances and events, he not only carried out this responsible task, but also raised the Tatar poetry to new heights.

Interest to Hasan Tufan's works, in particular, to phraseological material in a context of studied texts, is caused by need of lighting out not only the questions of the poet’s skills, but also some general-theoretical aspects of the Tatar phraseology. The research of individual phraseological forms of the poet’s language, the analysis of interaction with public means of the language, help to reveal universal and unique lines of the poet’s feather, and also to track process of a frazeologization of lexical units in Hasan Tufan's works.

H.Tufan admired the greatness of native folklore, richness of language of amateur and folk arts. As a poet with phenomenally sensitive and rich language he does not simply use proverbs and sayings, he chooses the brightest, best models of national sayings, processes them creatively, enriches and again presents them to the
people, the native speaker:

...Zhide tonde zhide yul chatinnan
Baksam eger Zhidegenene,
«Zhide ulche – ber kis!» digenneren
Inde minem kunellereme.

(«Zhidelero»)

Salam rystyruchy safdashlaryn
Uzen belen... kitep bardylar...

(«Ильич синең төп сыйфатны»)

The using of incomplete structure of phraseological unit as in these examples, is called ellipsis, the device which isn't extended among phraseological units, probably because of structural features of phraseological units of this group. The omission of the component kat from a proverb zhide ulche, ber kat kis (look before you leap), salpy yakka from the proverb salpy yakka salam kystyru (to play on a weak string) gives to these phrases a special contextual sense, recovering and doing them more dynamic.

H.Tufan finds new ways of using proverbs and sayings, he appears at the reader’s mind as the poet innovator, making out new proverbs and sayings in his works. For example:

Beznen
Bu ayaklar elek
Yurganyna karap suzylsa,
Beznen yurgan inde
Ayaklarga karap syryla.

(«Урал eskizlary»)

Here in the Tatar national saying ayagynnyyurganyna karap suz (on clothes to stretch legs) only semantic shade was left. And the most interesting thing is that H.Tufan made up a new saying ayagyna karap yurgan syru (what legs, such clothes) in which the poet enclosed absolutely opposite sense. It is obvious that the poet pays attention first of all to philosophical (customary) sense of proverbs and sayings. In
the basis of this device which is called a word-play, there is a double updating of phraseological unit, and, accordingly, the leading role belongs to actualization of correlates – to the components of a context corresponding to phraseological unit on the basis of real meanings of its components. H.Tufan was really the talented national poet. We find some phraseological units used in one strophe in some works:

Duga belen pechen chabuda da,
Ilek belen yakty tashuda da,
Kash yasym dip kuzne chygaruda
«Uz bashym bar...» – diye ide di.

(Ishek kebek tiren akally ul...) («Ishek kebek tiren akally ul...»)

The author used the pearls of national folklore for the purpose of carrying down to the reader an image of the very people, all weight of life and destiny (the first example), and in certain cases (the second example), sneering at his silly representatives, using accurate markers so-called "language picture of the world".

Hasan Tufan's phraseology is important means in speech which influences on the reader giving to his works special expressiveness, figurativeness, emotions, promotes understanding of his deeply humane ideas turned to the reader. The relation to the phraseological facts of the language, to a choice and their usage proves the poet's orientation to national informal conversation, to phraseology, to the best that has amateur and folk arts.

Thus, even one, accurately segmented aspect of the analysis of H.Tufan's language – the usage of phraseological units in the text – allows to confirm the thesis about his unique poetic language.

References:
THE TRAGEDY OF THE WAR IN THE WORKS OF KHISAM KAMALOV

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About World War II were writing, write, and probably will write a lot. The subject of the war is not fully dilated in the Tatar literature, as in different periods of time the historical events are evaluated differently. Some of the works on this subject have hurrah-Patriotic moods, but the war is portrayed negatively especially in modern works.

Key words: «World War II», «Tatar literature», «H. Kamalov», «tragedy», «letter», «fate», «Each of us have a one life», «We are waited at home», «I have written after the death», «soldier», «love», «bravery», «trilogy», «victory».

H. Kamalov’s trilogy «Each of us have a one life», «We are waited at home», «I have written after the death » reveals the tragedy of the war. It is obvious even in the titles of the novel. A soldier comes into the fire for the mother country and for the country, but first of all he is a son, the head of the family, a brother and a beloved. A small rear of a little man lives together with scale concepts of and he is very dear to everyone.

Sometimes alive go in the number of the dead in the war. It can happen only in the war. For example, a letter about a death of his son would send to the parents of Andrew, as a matter of fact he doesn't die, but he gets to the hospital. He sends a letter to home: «Mom, I did a particularly important task. All my comrades were killed. I survived. I wrote this letter after the death, when I with difficulty get out of the clutches of the death. Now once again I am writing after the death. Don't worry. It is a war» [2].

H. Kamalov binds a man's fate with the fate of the country. The tragedy of the country is the tragedy of man. Mudaris Valiev provides an accurate appraisal for the works of the writer: «He is trying to understand a human nature through the reality of
the war. Makes you think about a moral essence of contemporaries. The author depicts a courageous people, as Daut, Mirkhas, a devoted Faima. As if he gives all positive features of the people of the war years to the next generation» [1].

It is difficult to find the main character in the trilogy of H. Kamalov. Rather, each chapter has a own hero, but they do not survive to the end of the work. For example, the main character of the story «Each of us has a one life» is Andrey Baranov. He is a sergeant of the army. On the first day of the war he got an important job. H. Kamalov shows the events of June 22 through a military way of the main character. Carelessness and negligence led to heavy consequences, how many people have died.

The characters and images are disclosed fully. The characters disclose in respect of the heroes to the women. War is the most terrible thing in the history of mankind. The war can't conquer the life, the love, because the love is the basis of the life. Soldier is strong so that he can overcome this war. On the one hand no place to bright feelings, a beauty in the war, but on the other hand there is a place for beauty and bright feelings. We see that in the works of the trilogy too: A. Baranov helps Fira to give birth a child in the work «Each of us have a one life», Daut Mustafin saves Zitta from a drunken soldier («We are waited at home»), Vafa Tufaylov with a new force sent to the war after a frank conversation with his wife, scored a victory over himself, reaches a new heights in works «I have written after the death».

If H. Kamalov portrayed Alex without Fira, Mustafin without Zitta, Tufaylov without Mira, Alya, and then the images of soldiers are not such alive. If Alex who served a special task wouldn't have met on the road Fira, we could not understand his peace of mind. Alex can't leave her, because he fell in love with her, he understands that Fira is his destiny. If he leaves Fira for the execution of an important job, he can not indifferently to do the job. The working man always are seen, he always are found a job. Alex is also from those people.

The war is disclosed on the other, are not traditionally in works of H. Kamalov. Here there is place courage, bravery, cowardice, the tragedy of death, the triumph of life.
The task of poetry is not only to be the faithful reflection of life, but also to serve as high ideas of truth and kindness. Only this way the poetry reveals the real meaning of life, understands its purpose, ennobles our aspirations, gives strength to the inclinations of our heart. Means which it has are very various: precepts of history, the legend of a classical antiquity, high truth of science and philosophy, images of art, a variety of the nature and interior serve as the best torches of poetry. From this point of view the importance of a religious element in art is long ago estimated. Religious truth, images, persons and events bring a lot of essential in the maintenance of poetry [1; 8].

The first half of the XX century was saturated with diverse historical events in domestic and foreign policy of the world's first socialist country. Economic crisis of the end of the 20th - the beginning of the 30th years - was the most hard time in life of the Soviet Russia when it after six years of war and social cataclysms was in a haze.
During this hard time for everybody Sagit Hamidulloovich Suncheley wrote his works (1889-1937) – the known Tatar poet, the translator and the public figure of the beginning of the XX century. This is the name of the person, life and creation of whom fell into one of the most difficult periods in the history of our country. Research of the personality and S. Suncheley's literary heritage today is also actually. The extraordinary wide range of interests of the poet in the absence of full, systematic and objective scientific information made his figure almost legendary. Suncheley's personality represents also great historical interest because it is a key to understand the whole era – eras of social and political cataclysms of the beginning of the XX century. Creation of victims of political repression in days of Stalinism of figures of literature and art causes special interest and demands fixed studying.

The XX century generated many difficult and dramatic phenomena in spiritual searches of society. Apocalyptic events of this century forced to address to a problem of fight of good with the evil of many writers including Anna Akhmatova. In any discussions of destiny of religious (bible) motives in the Russian poetry of the 20th century the name of Akhmatova arises one of the first – as the author of "Rakhili", "The lot wife" and "Melkhola". A.Akhmatova's (1889-1966) creation as well as many poets of "silver age" differs in interests to this subject. This interest is caused by the originality of world perception and the special state of poet's mind.

Sagit Suncheley and Anna Akhmatova are poets of two different peoples: Tatar and Russian, but despite it they are united by creation. Both A.Akhmatova and S. Suncheley in their poems wrote about love, loneliness and revolutions, etc. Especially we want to stop on religious motives of both poets. If in A.Akhmatova's creation the religious motive is a bible motive, in S. Suncheley's works is a Koranic motive.

S. Suncheley and A.Akhmatova are poets of the XX century. They were born of the same year. Akhmatova's ancestors from the mother's side according to the family legend went back to the Tatar khan Akhmat (from here is a pseudonym). S. Suncheley's family in 1891 had to move to Astrakhan because of hunger where he studied further in "Vakhkhaby's" madrasah. A.Akhmatova didn't receive initial
religious education. Having arrived in Smolny institution for young ladies and there they began to show unclear religiousness with some even an exaltation raid.

Suncheley's talent is many-sided. He is the author of poems, plays, fairy tales, articles, grants on music for children. He is known for the translations from the Russian classics (A.S. Pushkin, M.Yu.Lermontov, I.A.Krylov, N.A.Nekrasov, I.S.Turgenev, L.N.Tolstoy etc.), and West European (J. Byron, G. Heine, I.V.Gete, F.Shiller, V. Hugo). The national feeling and the romantic beginning is extremely inherent in Suncheley. He feels on himself the high responsibility for destiny of the nation, for its future. The belief in nation, in its creative potential always lived in the poet's soul.

The poet's life was tragic. In 1929 he was arrested and in 1931 he was sentenced to ten years of prison and was sent to the Solovetsky Islands. And in 1939 when already more than a half of term passed, after repeated revision of its business S. Sunchely was shot. The letter written to the Stalin didn't even help. The latest book of Sagit Suncheley was published in 1929 and since then within thirty years his creation wasn't mentioned by literary critics, only in 1958 the first steps to his "return" were taken.

The originality of poetry of Anna Akhmatova is that she especially sharply felt the pain of the era, perceived it as her own, and the tragedy of Russia was reflected in tragedies of personal destiny of the poetess and in her creation. Akhmatova became a voice of the time and a voice of conscience of the time. She didn't participate in crimes and meanness of the power, didn't brand it in her poems, and simply and mournfully shared the destiny of the country and reflected the Russian catastrophe in her works. [2; 8]

Anna Akhmatova begins her creative activity since childhood. Since eleven years she composes her first poems. And in eighteen her works are at first time published. Her creative school is the acmeism school. Throughout the life Akhmatova kept the acmeistic principles in creation: existence, Christian education, careful attitude to the word, creative beginning, communication and completeness of times. She the first and only in the world of female poetry became the great national and
universal poet, extremely deeply and psychologically truly embodied in the art world an inner world of the lyrical heroine and created thus an ideal of darling and loving woman.

A.Akhmatova's husband Nikolai Gumiljow was arrested and shot, and son Lev Gumilev was in the early thirties repressed (he was arrested three times, and he spent in camps in total 14 years; later he was rehabilitated). All these years patiently and diligently, but in vain she troubled about his release.

The Soviet critics and the literary critics who had an opportunity to address to creation of Akhmatova tried or were compelled to bypass the subject "Akhmatova and Religion", as well as others "inconvenient", and even taboo subjects. In the same cases when it was impossible to bypass this specific question completely, so within Eykhenbaum's tradition, Zhirmunsky and Vinogradov, religious motives were interpreted as special literary and art device means of expressiveness, emphasis or as a sign of participation of the author to certain layers of world culture.

The hard destiny of poets wasn't traceless. It was completely reflected in their poetry. After all the poet is that person who all his feelings, the reflections, all bitterness and all sweet of the life states in the poems. As known Tatar poet Mudarris Aglyamov in the poem "About the Poet" ("Shagyyr turynda") speaks, the poet is that person to whom even angels trust who write down all our affairs. The poet is so honest in his poems that angels simply copy that he wrote down. It is known that the person at the most difficult moments of the life addresses to God, asks him to help. S. Suncheley and A.Akhmatova's hard lives became for them one of the reasons to address to God and righteous persons in their poems.

It is also necessary to consider one more fact which played an important role in creation of both poets. It is a meeting with persons who didn't disappear completely, and on the contrary promoted blossoming of their poetry. In 1910 S. Suncheley meets the great Tatar poet Gabdulla Tukay. The poet sends to Tukay some his translations and asks for some advice. From this point their correspondence begins. This communication of course wasn't traceless for S. Suncheley, it enriched him spiritually. In the form of appeals to Tukayu the poet writes the poem "Azan" ("An
appeal to a prayer"), "The peace of letter" ("Part of the letter"), and "Tukay hatirese" written after his death ("To memory of Tukay"), etc. Having learned about the death of the great poet he strongly worries. And S. Suncheley comes to literature as the pupil of G. Tukay. Great Tatar poet and his creation become one more reason of Suncheley's appeal to religious motives [7; 8].

The same important role in Anna Akhmatova's life was played by a meeting with Arthur Lurye in 1921. Arthur Lurye - the American composer and the musical writer, the theorist, the critic, one of the largest figures of musical futurism and the Russian musical vanguard of the XX century. Also there were bible associations. Seven years which passed from the date of their short roman reminded of the ancestor of the Israeli people, patriarch Iakov, seven years waiting to take in wives Rakhil. At the end of 1921 Akhmatova started writing the poem "And Iakov in a valley met Rakhil ... ":

Really, the internal structure of Akhmatova's lyrics is essentially focused on the drama, and first of all — on the antique tragedy. So, for the poem the author selects in a narration about Iakov and Rakhil the most dramatic turns. Akhmatova in general is interested not in the epic current of the story, but mostly in hidden drama collision. She also guesses it in a biblical scene about Iakov and Rakhili. For Akhmatova the biblical scene is that primary source which should be processed on a sample of the antique tragedians realizing the ancient myth into action full of dramatic nature. It is known that the most important for Akhmatova was the experience of Euripides, who made the significant departures from the traditional presentation of the myth and thanks to that the main attention in his tragedies foc used on the experiences of the characters. It is known that Euripedes opened the independent value of the person and his sincere experiences. In evripidovsky tragedies Akhmatova was attracted by transference of art attention from tragic situation on the hero, his behavior in offered tragic circumstances, the opportunity to open in this behavior sincere qualities of the person.

In S. Suncheley's poems the absolute belief in Supreme takes place. Generally it is an appeal to Supreme Allah and to prophet Mohammed, and also thoughts about
the meaning of the life. The poem "Revelation. The Koran following Pushkin" is a striking example (Вәхи. Koran of Pushkin). Suncheley's cycle "Revelation. The Koran following Pushkin" represents not simply separate, though connected between themselves the episodes from life of the prophet, but the most important stages of human destiny in general.

In the first part of "Revelation" – lines about sending to Prophet Mahomed the Shining Koran (саллъллаху аляйхи васаллям), about the power of the Creator, favor and love of God to the Prophet (саллъллаху аляйхи васаллям) and believing in the Doomsday and Paradise. The second part is devoted to wives of the prophet. In a basis of the third part of "Revelation" are put Sura "Abasa", "Hadzh", "Al-Vakiat". In total in "Revelation" there are ten parts. In the last part S. Suncheley uses a plot "death — revival" at the expense of what it has generalizing character. The traveler is perceived as the person in general. His "death" and "revival" symbolize a course of life of the person from delusion to truth, from disbelief to belief, from gloomy disappointment to optimism. Thus, the "revival" of the hero is treated first of all as a spiritual revival.

Certainly, the XX century appeared for poets and writers the difficult period both in life and in creation. The appeal to religious motives especially after revolution became for them a ban. But despite it, neither S. Sunchelya nor A.Akhmatova didn't stop to belief in Supreme. Religious motives of their creation don't allow to forget about "the highest half" og his being, keeps criteria of distinction of the good and evil, don't allow to forget that the belief in Supreme shouldn't abandon us.

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SEMANTIC AND STRUCTURAL PECULIARITIES OF ENGLISH NEOLOGISMS

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The present article is devoted to semantic and structural peculiarities of English neologisms.

Key words: neologisms, semantics, compounding, affixation, affix, blending, abbreviations, acronyms.

The English language as any language in the world is developing and changing due to the processes taking place in economical, social, political, cultural and scientific life. These changes occur in many different spheres: grammar, pronunciation and mainly in vocabulary as words are represented as building blocks of the communication process. The words which have recently appeared in any language are called “neologisms”. They mainly represent the evolving nature of the English language. By the term “neologism” different scholars understand different notions like the process of creating completely new words, giving new meanings for existing words or developing new semes in existing words.

The process of coining new words has been widely studied by both native and foreign linguists. The Ukrainian philologist professor M.I. Mostovy states that “there are no clear criteria of defining neologism as a linguistic phenomenon” [1, p. 174].
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However, the Dutch prominent linguist M. Janssen distinguishes five main criteria for defining the notion “neologism” a) psychological - “a neologism is a word that is perceived as new by the language community”; b) lexicographic - “any word that does not appear in the dictionary”; c) exclusive definition - “a word not appearing in a pre-determined exclusion lexicon” d) diachronic definition - “any word-form that appears in a recent general language text, and was not previously a part of that language e) reference corpora definition – “any word that in a recent general language text and does not appear in an established reference corpus of that language” [2, 83].

Many different viewpoints concerning neologisms and their age exist. The number of problems that linguists are trying to solve include such as the process which takes place when the new word becomes a neologism. Some scholars tend to think that it is the matter of personal decision, while others claim that the word should be less than 25 years so that it could be considered a neologism.

Another problem is the question of classification of neologisms. Unfortunately it has not been settled yet; there is no single way of classifying them. Various classifications worked out by scientists are based on different aspects of neologism.

The Russian linguist L.A. Haham classifies neologisms on their semantic and structural peculiarities. As a result his classification is named as the structural-semantic classification of neologisms:

1. A word in which both the form and the meaning are new,
2. The form is new, but the meaning has already existed in some other word,
3. The meaning is new but the form has existed before [3,56].

The appearance of neologisms is a constant and regular process in any language shows the language has specific, dynamic existence. The word stock of the English language easily adopts new words and notions as a result of social and linguistic changes, innovations and development. The language is rapidly reacting to the emergence of new social phenomena, objects and activities which immediately undergo the process of nomination. The modern life is full of inventions and innovations in every sphere of human activity - scientific, political, commercial and...
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others. New objects, devices, types of equipment and machinery penetrate into everyday life of many people. And it is not a problem for the linguist to identify the origin of the neologism. The great majority of neologisms come into the language according to the following order – at first a new object/phenomenon is introduced, then it is nominated by a word, chiefly a newly created one. For example, a widely-used nowadays word “blog” which stands for a web page consisting of frequently updated, chronological entries on a particular topic and a form of free publishing that is typically updated daily.

The present state and role of the English language is of great interest due to the fact that the English language has become the language of international business and communication. Moreover, it has a big influence on other world languages. This fact can clarify the question why the neologisms appear mainly with the help of world building - conversion, derivation, composition - and not through the process of borrowing. However, the existence of neologisms which are borrowings is evident. So, the neologisms in modern English are created first of all with the help of its own resources what makes the English language different from other languages.

One of the most widespread ways of creating new words is compounding (composition) i.e. the process of making new words by means of the words already existing in the language. Compounding has always been included into the group of main ways of word formation in the English language. All the types of combinations are found in neologisms: Obamamania (a term that denotes national obsession with the president-elect Barack Obama), skinhead, redhot, over-quick, moon-basing. Usually these words possess a meaning that is different from their components. And the stress usually falls on the first syllable in compounds: a 'greenhouse = place where we grow plants (compound noun) and a green 'house = house painted green (adjective and noun).

Two biggest groups of compounds are endocentric and exocentric. The term “endocentric” defines the compound consisting of a head which conveys the basic meaning of the whole compound, and modifier the role of which is to restrict the meaning. For example, the English compound homepage, where page is the head
and home is the modifier, is understood as the first page of a website, which often contains links to other pages on that website. Endocentric compounds are usually of the same part of speech (word class) as their head, as in the case of homepage. While the second group of compounds called exocentric are represented as hyponyms of unexpressed semantic head and their meaning often cannot be transparently guessed from its constituent parts. A good example is the compound blue-collar is neither a kind of collar nor a blue thing. In an exocentric compound, the part of speech is determined lexically, disregarding the class of the parts. For example, a must-have is not a verb but a noun. The given examples show that both endocentric and exocentric compounds are associated with headedness either syntactic or semantic.

For many years linguists have been reporting that there are many right-headed compounds and a few left-headed. However, such linguists as Laurie Bauer and Antoinette Renouf in their studies claim that the idea of limited number of left-headed compounds is misleading. The most widely known neologisms formed by compounding and which are left-headed are singles-only (frequently met in karaoke bars) and dry-clean-only [4,146].

The second source of creating neologisms in the English language is affixation that involves the addition of affixes to create new words. Affixation has always been one of the most productive ways of forming new words. The process itself can be divided into two subgroups: prefixation (adding prefixes) and suffixation (adding suffix). And the number of neologisms formed by affixation entering our everyday language is increasing day by day. A great number of neologisms formed by affixation can be illustrated by the following examples: non-friend (false friend, enemy), preschooler (children at the age of 5-6 and not going to school) and quarkonics (studies of quark). Moreover, such affixes as multi-, mini-, macro-, intra-, -nik, -phobia- and others are considered to be very productive.

The third group of neologisms can be represented by words called differently in various sources as blends, blendings, fusions or portmanteau words. The process involves making new words by joining two already existing ones and combining their meanings. Four main types of creating blends are distinguished: 1) the
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beginning of one words in joined to the end of the other (smart + sassy = smassy, Chinese + English = Chinglish); 2) the beginning of two words are joined (cyborg = cybernetic + organism); 3) Two words are blended around a common sequence of sounds (Californication is a blend of California and fornication); 4) Multiple sounds from two component words are blended, while mostly preserving the sounds' order (slithy, a blend of lithe and slimy). The blends are not numerous, but they seem to be on rise in such spheres as terminology and advertisement, e.g. infomercial (from information and commercial), edutainment (from education and entertainment), cafetorium (from cafeteria and auditorium), netiquette (from network etiquette), trashware (from trash and software), and bit (from binary and digit) and etc.

Another way of forming neologisms is shortening which involves the dropping of the latter part of a word so as to produce a new and shorter word of the same meaning. In the English language, shortenings may be present in written and spoken forms. The term “shortening” is quite wide as such ways of forming new words like clipping, abbreviation, acronymization are considered to be types of shortenings. However, investigating the matter deeply one can notice that there are several distinctions between them.

Clipping or curtailment goes back to the 15th c. It has become even more productive ever since. Newly shortened words appear continuously; what is proved by numerous neologisms, such as demo - 'a demonstration’. Cannon G. in his work “Change and English Word-Formation” states the clipping as a word-formation type among neologisms constitutes 4.6 % and actually outnumbers abbreviations[4, 138]. Clipping is especially popular in spoken English and among the youth which is open for neologisms and in many cases become the main source of neologisms appearance, e.g. econ from economics, psyhed for physical education. Clipping mainly affects nouns. However, some examples of verbs that are used in the clipped forms, e.g. rev for revolve, prep for prepare and even less adjectives comfy- comfortable, mizzy- miserable.
Abbreviations and acronyms have always been the most common type of neologisms in the English language. Their appearance in the vocabulary stock of any language is determined by some factors like spread of computer technology all over the world. However, the main source of abbreviations is that internet what means that their usage is restricted to informal writing. A number of newest neologisms abbreviations and acronyms can be represented by the following examples: CHF (computer furniture), HDW (hardware), URL (Uniform Resource Locator) and etc.

Neologisms mainly enter our everyday language through media and usually they become accepted as inseparable parts of the language. On the other hand there are some cases when they disappear from common use easily. The main reason of disappearing is the fact that the new word is not accepted by the people. All the words from the modern English language some time ago were neologisms, so it the matter of time for the words to pass from “neologism” to “obsolete” word.

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INFLUENCE OF EXTRACURRICULAR ACTIVITIES IN FOREIGN LANGUAGES ON DEVELOPING A SPECIALIST'S COMPETENCIES

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Introduction.

The modern specialist, alongside with fundamental education has to have a definite level of communicative reserves. Among the requirements to a specialist's professional qualities, communication skills and ability to establish contacts are paid special attention to in foreign and home scientific works. Communicative abilities are considered the necessary element of a specialist's competence allowing to realize one's professional functions [1].

Future specialists are to have a self-identification ability, to employ social technologies in major spheres of life using social knowledge. Hence, the consolidation of cultural, humanistic, ethic functions of education should be encouraged.

An educational establishment ought to provide students with the opportunity to realize their ambitions for acquiring additional knowledge and competences, developing their skills via participation in scientific research societies, conferences, elective and optional courses, etc.

The Foreign Languages Department of the Federal State Higher Education Institution «Kemerovo Institute of Food Science and Technology» has developed and is realizing the program of students' extracurricular activities, implying several content areas:

- in-depth studying of foreign languages,
- carrying scientific research by students,
- arranging special theme events by students.
Growing international cooperation imposes requirements to the language competence level of engineering specialists who, in a number of cases, must have a good command of prepared and spontaneous monologues and dialogical speech in professional and scientific communicative situations in a foreign language.

An attempt to reach these goals is being brought into action in special groups of capable and highly motivated students. The in-depth English learning program involves additional hours in the format of optional classes, implies multi-aspect approach to the language learning: «reading - writing» and «listening - speaking» approaches are realized simultaneously.

The «reading - writing» approach implies enlarging the scientific – technical and scientific popular reading experience of the students. The training is performed through employing different kinds or reading: skimming, scanning, extensive and intensive reading.

The «listening - speaking» approach is aimed at improving skills of comprehending various authentic texts (interviews, instructions, radio programs, reports) with further comprehension check (completing the charts, multiple choice exercises, etc.). From the point of view of teaching methods it is obligatory in this students' activity to make up oral reports and dialogues on the topics of the audio-texts. For example, having listened to the talk with a company director, the students are to make up the dialogue «Job Interview» or the report «Professional Qualities of a Specialist».

In-depth English language learning experience was made use of in the work with a special student «Vector group» developing a student's minor enterprise project, accomplishing their own scientific purposes via cooperation with leading foreign and Russian scientists and specialists of industrial enterprises. As a result, the students have mastered the spoken English language and understood composite sentences, communicated with a certain degree of fluency, took an active part in discussions in familiar contexts, developing and explaining their points of view.

The way the classes were organized in such groups eliminated disproportion in acquisition of different language aspects, insuring the integrity of listening and
speaking, reading and writing, forms the basis of language competence. The acquired skills made it easy for the students to fulfill such written tasks in English as abstracting and annotating special literature, preparing speeches for the conferences, presenting the results of their own scientific research.

The students' research work at the Foreign Language Department has been carried out for more than ten years. The students are interested in acute psycho-pedagogical problems of training specialists: the quality of students and teachers interrelationships, including the feedback from the students. Foreign investigations on these problems are being studied by the students, in particular, the opinion of American students about the learning process using the Total Quality Management System [2].

The area of their interest also includes social cultural and volunteering activities of the British youth and other questions demanding proficient knowledge of the English language for their investigation. The meetings in the Students' Scientific Society create additional motivation for participation in home and international scientific conferences.

On the other hand, becoming participants and initiators of social activities the students develop their abilities for self-analysis, self-education; create the basis for harmonization of their leisure time, enlarge the personality potential; better understand what the social success is. Thus, the social values go over to the personality level.

The interest to social and humanity problems underlies the theme extracurricular events held on the students' own initiatives. The natural continuation of the discussion of international problems and innovations, etc. started at the Scientific Society meetings is thematic lessons where the students present the videos shot by themselves, deliver reports in foreign languages.

The students facilitated by teachers have organized creative parties and concerts in the English, German and French languages; theme events: «Looking for a job», «Customs and traditions of European countries», «The Nuremberg Process», «English poetry», «European and American films»; meetings with students and
teachers from the USA, Belgium, Ireland, Germany. The optional courses «The Spoken foreign language» and the Students' Scientific Society «Lingua» have been organized.

Special interest was generated by the «press conference» role play in foreign languages called «Europe burning issues» in which interpreters, journalists of foreign mass media took part. The role play allowed to reveal the desires and needs of the students who are not strangers to European youth problems in education, employment, moral choice and to form their own attitudes towards modern economic and political processes.

The integration of curricular and extracurricular activities resulted in steady higher quality performance of the students' attending optional courses and societies at the Foreign Languages Department [3]. The extracurricular activities in foreign languages influence the academic process on the whole and move it from consultative and teaching level into the format of international up-bringing. The educational potential is enhanced through boosting students' self-esteem and heighten the readiness to participate in international scientific conferences, «olympiad» competitions, forums and in the future – to help establish cross-cultural and scientific relations.

Conclusion.

In the situation of globalization we cannot overlook the modern European higher education framework which includes a definite level of communicative competence into the qualification requirements for the graduates. So «the Bachelor» is to be able to convey the ideas, problems and their solutions to specialists and non-specialists; «the Master» is to clearly explain his/her decisions; «the Doctor» ought to communicate with colleagues and a wider social environment in his/her sphere of professional knowledge [4].

In this context, it is hard to overestimate the existence in the higher educational institutions of non-formal groups of different levels, joining students keen on innovations: scientific societies and optional courses, project groups of students investigating the same scientific problem, etc.
The extracurricular activities in foreign languages are of particular importance because any foreign language is at the junction between general professional and special subjects, it allows to master students' competences, draw them nearer to practical and cognitive-assessing parameters, by which the modern specialist's competitiveness is estimated.

The variability of the higher educational institution environment forms a certain way of the students' variative thinking, which contributes to their willingness to participate in various professional and social situations. While organizing the extracurricular activities, the teacher should take into consideration the unicity and individuality of the student's inner world. Their mutual success depends on how the students' needs for moral perfection, self-confidence and self-fulfillment are taken into account in the whole educational process.

Further study may be devoted to the investigation of professional competences of the future specialists as their abilities to carry various knowledge and skills over to the socio-economic reality.

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TRANSFORMATION OF GOAL_SETTING IN A LITERARY EDUCATION RUSSIA

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It is considered the problem of literary education in opposition to the theory of Language Arts and through the analysis of the characteristics of studying literature in the XIX century, and after the fall of the Russian Empire. The influence of the development of literary values are associated with the two strategies of human behavior, one of which the aim is building up on the basis of already available and its entry into the new, and the other aimed at the destruction of an existing use and the benefits of such destruction.

Keywords: literature, education, theory of language arts, aspirations, human feelings, historicism, proletarian culture, spirituality.

Introduction. Recently the polemics escalated in the Russian society about the reduction of humanitarian education. Especially many people are concerned about the offensive on the teaching of literature. In this situation it is necessary to look at this phenomenon wider to analyze teaching subject, the history of its origin and its content.

Turning to history one can see that no discipline "literature" in the Russian education existed before the Soviet period. In the XIX century there was discipline named "Theory of Language Arts" in the Russian education. The problem is easily clarified by reference to the specific contents of the textbook theory of Language Arts. We can stay on the publication [1] as such a textbook.

The Theory Language Arts of the Russian Empire was studying how to use words to express human thoughts and feelings. Note that this is not something that applies modern educational discipline of "literature."
The theory of Language Arts was studied practically *how to build thoughts by means of natural language, and how to represent effectively human feelings and aspirations*. Literary texts were just supporting materials of learning. The latter is very logical as the content and the intrinsic quality of literary works of art open to the interested person gradually after repeated readings, explicit or implicit comparisons with other similar texts, and the situations of their lives. They essentially depend on the accumulation of personal experience.

It should be explored why it happened and was carried out deep, but not the best reform of primitivism and the almost complete emasculation of former contents instead of the reasonable mastery treasure language in education of the last century.

There are several reasons for this and they are all more or less political or ideological. The most simple and rather obvious reason was the setting to education for all and as a consequence the forced reduction in the requirements for the education itself.

In order to understand with the second it is necessary to elaborate on the key points of the theory of Language Arts. Practical and even explicitly stated objectives it included:

− training in the form of expression of thought claims, judgments, and more complex forms of verbal content;
− education expressing human feelings and their empathy;
− training expression volitions and motivation.

It is necessary to rely on the achievements of ancient Greek science, the logic created by Aristotle and his doctrine of the categories to learn how to correctly and accurately build approval and judgment. This academic discipline called "dialectic" was the doctrine of systematic forms of dialogue from the end of antiquity. The word "dialectic" has become popular due to the "Dialogues" of Plato in which two or more of the conversation could have differing opinions but wanted to find the truth by sharing their views. The educational discipline "Logic" was part of required course in the middle school including the church education the old Russia. For a short time it appeared as a training course in some Russian schools after "perestroika" but was
quickly removed from the mandatory programs. Reasons were for this apparently again not one but two.

First, the training clearly, honestly, and to think clearly does not meet the needs of consumers and the formation of the "voting citizens" in modern democratic societies. Active and clear-minded person is bad or at least not very good consume that sociological experience is proved. He have too much interested in the issues of truth and justice distracting consumption and advertising. In addition, such person is very poorly amenable to the propaganda and suggestible in particular suggestion very dubious models of reality and herd behavior.

The second reason for departing from the teaching logic (dialectics) was clearly ideological stemming from the fact that this term has been misused in the formation of one of the most active and to a large extent the destructive ideology of Marxism and its derivatives. Dialectics in the understanding of Marxism is a special form of construction of findings and conclusions (dialectical logic) in which the real truth or falsity of the results is not determined by the severity of forms and honest adherence to the rules of inference but determined by the specific circumstances where the withdrawal is made. For it metallurgical rules are used which are bind to a specific situation well and easily extendable in particular the "law of the transition of quantitative changes into qualitative changes". Subjectively applying such a law, you can always declare markedly changed environment that changes have occurred leading to the quality results that is failure of the previous sentence and a subjective declaration of the opposite or different conclusion.

Thus, ideological reasons were the first reason to depart from the generalized theory of Language Arts as a doctrine of forms of verbal thinking, drawing on sustainable and understandable content of other truths. Besides there were formed also a new basis for their social and ideological preferences that removes the concept of truth in a stable orientation solely on the current financial and social benefits.

The problem of saving or not saving installation on the feelings was depends of prevailing in the old Russia of understanding of the concept. Then human feelings divided methodologically into: 1) religious, 2) moral and 3) aesthetic. It is clear that
from the point of view of atheist ideology, and the ideology of modern liberalism, the first category of feelings should be abandoned, forgotten or abandoned. The situation was not as clear with the second category but this trend was also not along the road through some ideological analysis. The reason was that the ethics and morality is a manifestation of the aspects of the human soul (now accepted as a neutral designation - "the human psyche") that interfere with a person to be active in economic activities and on again pushing to be a bad consumer as well as being poorly managed by external policy instruments of manipulation of consciousness. Therefore moral component was socially and politically necessary to eliminate in the theory of Language Arts and even specific examples and its manifestations in the literary works.

Some people would still maintain aesthetic maybe but it's a smaller part. Moreover, it appeared that the aesthetic aspect of virtually inseparable from some form of religious or moral part of the artwork.

The question raises which is more detailed and much we have lost because of process of ideologization made the whole XX century and rebuild it to a consumer society. It should be understood that the so-called "building communism" was also building the consumer society but not society building and improvement although in practice only an attempt.

In essence, the content of education in the field of the theory of Language Arts should be noted that most the form of literary works were studied and how these forms are reflected or embodied the aesthetic, moral and religious feelings recent enough not intrusive and tactfully if it is possible. In the first place, ones were studied what is called a genre. This concept is not considered analytically in the general education courses from the Soviet era, and to this day there is no explicit instruction on discernment and understanding of the differences between these forms of being in the "general education".

The main content of theory of Language Arts was detailed explanation of the differences and characteristics of literary genres on a set of concrete examples. Thus, it was not an obsessive focus on the story and the various political, historical, and
ideological aspects of specific literary works, which are now thought to be "form a" trained person on their own, but it was the study of forms - of literary works - from the point of view of or that kind of artistic structure. Moreover, the study was explained and cleared for specific phrases, sentences or passages.

It turned out not stupid effort to remember or at least read a literary text while his mind is not ready yet for the full and deep perception (or rather the soul of man - not as a religion but as a personal sense of self). The perception of verbal text began as a somewhat schematic structural and perceptual art in the previous learning. Characteristics and personality of the best works have been started to perceive better from the text schematically perceived in the initial stage. If in the Soviet period, the systematic identification of literature genres almost was not paid to a decent time, requirements definitions of concepts had been included in the existing training programs in the post-Soviet period and consequently and in itself educational process where the specific teachers were ready and educated enough.

The items "Theory of Literature" have introduced the study of literary works after the certain type of declaring the appropriate type of genre to the methodological notes in the last of the intended for school programs [2] that is still in effect.

From the program should be that the real methodology of modern general education course "Literature" is the study of the literary work and as the results of such a study is formation or acquaintance idea about genre it represents. Theoretically, this approach has some merit.

In general considerations, it is consistent with the definition of the form of objects one by one, two or more members of this species. According to the methodology proposed by Aristotle, systematic and scientific definition is only the expression through including genus and species differences. That is how these definitions in particular genres been built in the classical Theory of Language Arts. Definition through one or more randomly selected members of the class is no good in terms of logic because it reveals not the crucial difference - generic properties of the object.
Modern scientific research and their practical application. Vol. 21315

Traditional educational approach to understanding the concepts is first in the wording of the definition and then bringing the number of examples, and only then the full use of it for practical application.

The modern approach to literature is similar to "familiarization and study" at first volumetric and complex calculations made by yet unknown to student arithmetic and algebraic rules. And only then it provides a very concise commenting rules and practices embedded in these lengthy calculations. This path has not found any use outside of literary education for obvious reasons of difficulties and inefficiencies.

All general education curriculums "Literature" is not a development of the national treasures of world culture, or words, it is only of historical and political discipline. In an explanatory note, placed first officially adopted and approved program, clearly stated "The course literature in school is based on the principles of connection art and life, the unity of form and content, historicism, tradition and innovation, understanding of historical and cultural information" [2].

The connection of art with life is a direct reference to the binding of the training content of their own literature and social life of society, that is directly from the policy because the policy is the external form and the most vivid and explicit expression of social life. It would be simpler to say "relation of literature to politics and ideology" but it is full of politics and ideology euphemisms that cover as fig leaves are not always very nice content. Note that this relationship is listed first in the list of principles basis.

"The unity of form and content" is a rather strange and artificial construction. Because if it is true, the old forms of the genre, techniques, and methods of construction of a literary work can not be unconditionally "unity" with a new content. This declaration affirms the impossibility of using old forms of expression, content learning uselessness of the old forms of literary works as examples of art because they can not express "unity" modern values that are at the next stage proclaimed the "higher" and "the purpose of the whole society".

The elements of the list of "historicism," "understanding of historical and cultural information" state clearly historical-political orientation of the discipline.
Only the principle of "tradition and innovation" from of the entire above list does not fall into this formal commitment. Moreover, the very understanding of the traditions is to a large extent of a historical basis, and innovation makes sense only in close connection with a specific social, political and historical situation. Thus, the study of "literature" according to the specific objectives of the program (which are formulated as "based", stressing the internal context of defining and benchmarking study) are not aspirations to explore the ethical values, high behavioral orientation and formation of sharp and vivid sense of beauty words of people, but to the their formation by certain ideological assumptions and the current political cliché.

Next to the specified list of grounds for discipline it follows a list of "moral and aesthetic ideas, learning the basic concepts of the theory and history of literature, the formation of skills to evaluate and analyze works of art, mastering the rich expressive means of the Russian literary language". But there is no literary theory as a theory of individual concepts seriously parsed in real school textbooks, as far as the author of this article is aware. Proclamation of the "moral and aesthetic ideas" sounds very nice, but again as far as can be judged, revolutionary consciousness and lack of respect for old traditions, customs and religious beliefs in the literature of the Soviet period is more than far from morality and aesthetics. Actually there are morals and ethics or the market economy; the intermediate states are unstable, economically and politically unstable.

The principle of "mastering rich expressive means of the Russian literary language" is admired wishes detached from reality. This mastery is a rare event for the most outstanding writers as far as we know from real life. It's more of a natural gift or like say a hundred years ago, a "divine gift", but now even in the educational process shying to say so high style for fear of being "not so clear". Practically, this declaration is a wish, passing in the naive belief that the school course books can learn to be great writers and no less.

Only the last element of the list of objectives of the program of education, the principle of "forming abilities to assess and analyze works of art" is consistently and diligently carried out in a real training school course literature. While this probably
should meet the qualifications of experienced and talented criticism abilities and extraordinary thinking and holding a large amount of knowledge but learn not only from a limited list of required reading.

Let us return to the problem of historicism and its relationship to its own literature. If we assume that the cultural treasures such as world literature of lasting value, this value at least in the main and initial acquaintance have little to do with the particular historical moment of their creation, the time of the actors and their political influence on contemporaries. The time for action is essential for the artistic work of the initial and most often, and most subsequent references to it only for today or very close in time work. The action of a literary work in the 60's is almost equally remote when they occurred in XVIII, XIX or XX century for the overwhelming number of young readers.

Turning to the content of books on literature, we can see that they are filled with the contents of the studied retelling of works of art made by the author of the textbook. The current construction of textbooks "in Literature" is a retelling and interpretation of the artistic treasures of the word people is clearly less talent and ownership of the means of expression of the Russian language than the creators of the texts.

It is convenient to use the analogy with the study of painting to a clear picture of the situation in the teaching of literature in the Soviet period and supported by modern heirs to their established methods and approaches. If you study a graphical representation of images people or the ability to paint the picture but trying to do it with enthusiasm for its "learning patterns", it is easy to see the real effect of such attempts and see how deep and at least impressively clear images will be transferred from the treasure of paintings. The same thing happens every day in a general education teaching of literature, teachers usually are not able to art, tells about treasure really recognized less expressive language. It is hard to expect revival, enthusiasm, appreciation, and even, as a rule, a shadow or the reflection of the joy of these words awkwardly expressed about the really beautiful. The result is that instead of imprinted and crashed into the wonderful creations of the writer's feelings, the
disciples remained with very natural impression of the poverty of thought, personal images, personal beauty and expressiveness of words most authors of textbooks and teachers.

About great work of art is needed to read the words of people who own wonderful treasures of language but not bureaucrats or "appointees of literature". It should be recognized that in recent books there are excerpts from statements of some of the great writers about the others but in any case they are not the big picture and can not fully perform the function of teachers.

It should be noted that the best, fuller and deeper tells about remarkable or a great work of art, it can only be itself. Everything else is secondary, superficial and one-sided. The only major addition to a masterpiece, not distorting and refracting it, it's saying that there are not written. In particular, that was thinking by author more about his action or discarded versions of the story. But even so if it was not included in the final version of the product and not continues at a later time, it is not quite on the work itself rather the conceivable options that do not have seemed perfect.

So if we want our children and young people really learn and acquire culture especially through works of art, then they need to read the most of the literary works and without of others interpretations if possible. In amicable interpretations they must arise in the reader with time often considerable. If you liked the literary work then it is natural to read later and feel deeper. It is well known that the actual works of art are perceived and ennable man through multiple meetings and appeals to them. That is why the paintings of prominent artists are considering repeatedly, and each time as a rule they have more fun watching.

There are attempts to justify replacing the current method works of art themselves incompetent interpretations or their abbreviated versions of "to master the program" with the argument that "otherwise students will not read", they are more than sly attempts in fact. If forced to make to read and memorize the parts that do not like in particular do not like it because of coercion, it completely changes the picture perception. These things will be associated with discomfort at the natural psychology, although they could be pleasant over time. The deep wound of hostility to wealth and
expression of the native language would be laid instead of aesthetic and artistic identity formation, disclosure of its spiritual potential and unconscious more creativity personal word. How to talk about the results of most purposeful efforts of the last hundred years, "like the best, it turned out as always."

Note that the literature consistently albeit unevenly over time has evolved over the last two thousand years. Earlier literary works were used constantly as a model became more sophisticated and refined its shape, often as a more primitive form of training and education of the person. It is in the literature especially in the literary myths evolved universal abstraction and abstract human images: justice, immortality, greatness, honesty, kindness, goodness, truth. They were borrowed by the regional peoples and cultures of one another in the form of specific literary forms, sometimes artistic subjects. Active self-taught of people took over the lot with delight from the ancient civilizations, retold and reworked for his people enriching the old standards and achieve enthusiasm and optimism of young aside from old customs and related requirements.

On this long path of thousands years it was been formed albeit vague sometimes implicitly contradictory ideas about something much better and the "higher" than the everyday interests and concerns of today, the material welfare and short-term values. The artistic creativity had constructed images of gods, the elements, the supernatural beings. It was developed describing the unity and cohesion of the existing world, expressed the artistic image of a single god and his creations.

It is these images inspired people primarily to make public speeches, and the people that write the words emerging from them are addicted to the spiritual images – writers. Their literary images were connected in one way or another, most often quite explicitly in words, with the already created by mankind words and images of inspiration, especially with already committed to religion and morality samples.

In the spiritual sphere that is in the area of subjective human creativity, the millennium is characterized by an almost constant development and improvement ideas and aspirations of the best "superhuman" that is rising above the barriers and lack of a narrow individualism despite the frequent and systematic war in the material
realm. They were not necessarily narrowly religious aspirations but for convenience of understanding other people and social resisting new concept they were in this form of the spiritual activity embedded in the first place.

The Literature not only Pushkin's time but the "golden age" of the end of the Russian Empire was rich often oversaturated images and associations of religious and spiritual origins. It is sufficient to look through the poetry of almost any writer of these eras for the awareness of this of this statement. In fact these images are not much ritual beliefs and practices but simply for the artistic imagery of the human subject striving to develop. Therefore the rejection of these images and associations and even the words in the current literature is not only and not simply a failure of "the past" and the development of a "proletarian" or "democratic culture". It is an indication of refusal from emotional and moral experience of the last millennium. Some people like it or even to some extent "advantageous".

To understand what we are losing or have lost the most it should be noted that these millennium is a long era of creativity and creation above all, creation a better person inside. This is the era of man that not as an animal striving not only to animal needs, but awareness, emotional and constructive striving to build and creativity inside and outside. This period was almost continuous creation and creativity in the world, starting with the first channels, dams, reservoirs, stone buildings, churches, cities, and roads.

The creation occasionally alternated destructions in the material sphere often by the hands of less civilized peoples. The process was of almost continuous improvement, development and creation in the subjective area known otherwise as the spiritual. And the first thing was profoundly connected with the second one. Any person that not builds it in his mind is incapable of serious and sustained creativity in the material world but implicitly or explicitly set to the destruction already has in this world at least for self-justification - the destruction of their enemies or rivals.

There are two alternative strategies of behavior, as refined as one of them can be called the strategy of creation, and the second – destruction. Philosophically, they can be related to models of the world, the first of which declared that a mechanism or
entity for maintaining and increasing the order, and the second ground of being declared the fortuity. Correlating these models with a fundamental part of physics - thermodynamics, we can see that the basic law of the monotonic increase of entropy in a closed system is the logical consequence of a degeneration of the physical world, or the need external influences that occasionally jump or decrease the entropy of the world. Literary and artistic picture of reality, which emerged in the early days of man's construction of the world around him, described the second model in the images of a supernatural Creator as the total abstraction of external influences. In this, they rush to the creation of a deep universal value that is not lost so far, despite the devastating social and philosophical fluctuations.

In the last two centuries the world came to a steady and intensive trend of mass destruction - within themselves and in the physical world [3]. The trend was based on the conscious goal that is the destruction of an existing and functioning in the real world. Capturing something alien was only implicitly or even not clearly representing result. This trend is supported locally by various political reasons "for his enemies" which received a huge scale in the past XX century. It is still difficult to estimate how much was destroyed. The saddest thing is that the destruction continues. Initially they destroyed the "old values" again at the beginning of the human soul - his and others. Then they were destroyed the spiritual values declared intangible and therefore non-existent. Then it came to government units, social groups and "classes" of the population, individual nations, "religious communities" and religions. This activity is pursued vigorously through unnecessary or inconvenient people - "enemies", civil war or mass potential enemies and rivals, politically dangerous nations and states. Culture of the Russian Empire and its part - the literature were not the most visible parts of this destruction.

Sooner or later we must come to the inevitable conclusion that consumption as a result there is destruction especially of something in the world but also the destruction of the soul in the depths of himself - the subject will and feelings as well as the mind if it is. We need to start building in the depths of his soul, looking at the other prior builders of a better and intangible. Try to respect and value creation both
in them and in others to develop the concept and the idea of creativity both in the process and in the images of abstract art - gods, heroes, ideas of unity and wholeness of the world and come out on the generalizing idea and the image of the sole Creator. This road is endless and does not promise niggling comfort, pointless and animal joy. But it really is infinite unlike any destruction and consumption of final products.

**Conclusion.** The analysis shows that modern reforms to reduce the teaching of literature in secondary schools are contributing to a better human development with a focus mainly on good works. Aspirations of literary education established in the 20's of the XX century at the destruction of traditional values and creating a revolutionary attitude to culture and the world around them led to the formation of the spiritual culture of denial, intolerance of dissent and disrespect for the creative activity. In the following years systematic attempts and efforts made to form a creative potential, but they are actually applied only to science and technology education. Therefore any actions is highly desirable to reduce the destructive component of the humanities in Russia for all who live by aspiration and hope for the creation, development and prosperity of Russia.

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THE ROLE OF NON-VERBAL MEANS IN INFORMATIONAL MODELS CREATION IN MASS-MEDIA

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This report is devoted to the research of non-verbal representation of information models in the mass media space. The author points out the basic ways of non-verbal realisation: creolized text and paralinguistic means. The author also conducts the review these non-verbal techniques in their critical interpretation.

Keywords: mass-media discourse, non-verbal means, informational model, realisation, creolized text, paralinguistic techniques.

The century of rapid mass media development of communication technologies has substantially affected communicative behaviour of news agencies, forced them to change its communicative behaviour. Earlier the achievement of the pragmatical purposes of communications had verbal character. However the hyperinformational boom of the last decades has caused intensive entering visual components into mass-media language.

As a result the changed internal form of mass-media language appeared; it gained the mixed (verbal-nonverbal) nature. It is the author opinion that such an interrelation significantly promotes demonstration of senses, strengthens an interactive concept of mass-media and provides the achievement of author's intents.

We believe that the nonverbal code has the unique property of influence on mass consciousness. It can be put wise to the picture significantly appeals to the emotional intelligence of the addressee in comparison with the text which affects, first of all, on the rational basis of the addressee.

Nonverbal means serve a certain purpose in the process of informational models realization in mass-media which can be capable to function long period to serve
further as prototypes of an information stereotype. The mechanisms of uniform image creation, its fixation and the subsequent reproduction in cognitive sphere of recipients are fulfilled by journalists and they combine the whole complex of the verbal-nonverbal means used in mass media.

Considering the features of mass media discourse, the most demanded nonverbal resources for manipulative influence are creolized text and paralinguistic means (font allocation, colour allocation and others).

The word «creolization» means «a combination of means of different semiotics systems in a complex meeting the requirements of textualism» [3: 109]. The term «creolized text» has been offered in 1990 by J. A. Sorokin and E. F. Tarasov who considered this phenomenon as a text «which structure consists of two not homogeneous parts» [5: 180-186]. The authors pointed out that in creolized texts verbal and nonverbal semiotics systems were connected at conceptual, substantial and composite levels and, as a rule, they corresponded with existing national and cultural tradition.

Following their theory the Russian researcher N. S. Valgina understands «creolized text» as a text in which the verbal and nonverbal are represented; this combination provides integrity, connectivity and communicative effect of the product [4: 192]. Based on the given definitions, it is possible to draw a conclusion that creolized text in mass-media is a text which structure consists of two diverse parts: verbal (language) and nonverbal (belonging to other sign systems, rather than a natural language).

We believe that creolized text with a combination of verbal and nonverbal codes is in increasing frequency becomes an effective instrument of author’s intents realization to generate certain informational models. Sometimes it may become a primary means.

A picture in creolized text can carry out various functions. These are: attractive, informative, expressional and aesthetic functions. The attractive function is considered to attract attention of the target audience. The expressional function is capable to affect on perception level. The informative function supplements semantic
space of informational model realized by verbal means. Simultaneously the creolized text can carry out reason-why function as it sometimes represents as the proof of journalists’ statements.

Drawing attention, creolized texts essentially simplify the person’s perception and thereby they increase the influence rendered on the addressee. Besides, texts with partial creolization, unlike texts with full creolization, are capable to save target audience time as they do not demand long conceptualization.

The type of communication of creolized texts’ elements is defined, first of all, by author's intents (the achievement of the maximum influence effect), and also by a functional purpose of the mass media text. The full understanding of mechanisms of creation not homogeneous constructions and also the principles of a choice of the various semiotics codes accompanying a verbal component, can be carried out only on the basis of careful research of objects involved in a creolized text.

Substantial growth of creolized texts observed in mass-media language is caused by several factors. According to the psycholinguists, the most essential factor is that there is no basic difference between the value of verbal and icon signs at the level of deep semantics in spite of the fact that verbally and nonverbally transferred information is differently perceived by individuals. As G. G. Pocheptsov marks, it is proved that a person acquires only 7 % of the information containing in a text message and 38% of the information given by vocal means whereas presence of a visual image considerably raises perception – to 55 % (Quot: [3]).

Besides there is one more important factor: the image, unlike a word always representing someone's interest or a position, is accepted, as a rule, by the audience as an objective picture. And it does not correspond in the addressees’ consciousness with this or that author’s position (political, religious, commercial). However the image has a powerful influencing potential especially strengthened by implicit or explicit communications with the metaphorical structure opened for interpretation of the text [6: 14].

Considering the features of the mass media discourse based on giving news messages, it is possible to draw a conclusion that the most often used icon signs of
mass media are posters, caricatures and photos. Another peculiarity of creolized mass-media is their synsemantic relations based on interdependence of verbal and nonverbal components of a mass media discourse and their separate incompleteness.

The spectrum of nonverbal ways of formation unicentric informational model in the mass media discourse, capable to affect the cogitative validity of the addressee, extends also through paralinguistic means. E. E. Anisomova believes that «a circle of means which should be carried to paralinguistic, still remains uncertain» [1: 9]. A. G. Baranov and L. B. Parshin suggest to distinguish three groups of paralinguistic means depending on the mechanisms of their creation: syngaphemic means (that is the art-stylistic variation of punctuation signs), supergraphemic means (a font variation) and topographemic means (a flat variation of the text) [2].

In our opinion, we can refer to paralinguistic means (nonverbal elements) of a creolized mass media text the following range of graphic means: font allocation (italic, semiboldface, a capital); colour allocation (reverse print, rasters, background substrates); underlining, marking off rulers, etc.

Certainly, during an epoch of the greatest mass media development journalists have to consider psychological features of information perception. A reader pays attention to the image at first and then he/she pays attention to the heading complex. This allows the manipulator to embrain certain mental set put in a message. The manipulating potential of paralinguistic means is what graphically allocated element of the text is usually primarily read so it influences the perception of the rest of the publication. Font and colour allocation allow to focus attention on the author's position, to disorient the addressee in material space and also to program reader's perception.

Thus, the potential of nonverbal means can be successfully realized under the condition of adequate and effective introduction in the aggregate with verbal marked signs. Similar compatibility provides detailed elaboration and expansion of informational models’ semantic structure. It also causes their raised memorability and influences emotional sphere of addressees. These conditions promote successful stereotypification of informational models realized with the help of verbal and
nonverbal explication in cogitative activity of target audience. The choice of this or that nonverbal language code depends on the author’s intents who meaningly selects it and includes it in semantic "pattern" of creolized text.

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HUMANITARIAN PARADIGMS OF MODERN PHILOSOPHICAL ANTHROPOLOGY

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This article is based on the need to change the outdated paradigm of modern philosophical anthropology: «man – the world» on a new paradigm: “man ↔ outside world ↔ ego of man”. It is proved that the new paradigm will provide it to solve its main humanitarian task - to explain that person's place, role and mission in the world.

Keywords: philosophical anthropology, paradigm, man, world, ego of man.

Now philosophical anthropology continues to actively develop. To be sure, just to name a few recent articles on philosophical problems of man [1]. They considered the problem of man mainly within the paradigm of «man – the world». In our view, this paradigm does not allow it to fully solve the basic problems of philosophy of man. The paradigm of modern philosophical anthropology should take the following form: «man ↔ outside world ↔ ego of man» (some aspects of the analysis of this paradigm are contained in our previous article [3, c. 94–95]). This paradigm will allow, firstly, to a large extent follow the paradigm proposed by the founder of philosophical anthropology M.Scheler, secondly, more broadly interpreted the subject of philosophical anthropology, and thirdly, to implement all its humanitarian opportunities. Consider each element of this paradigm in more detail.

The first element of this paradigm is «man». This element of the paradigm, on the one hand, makes it necessary to consider man as the main subject, the object of modern philosophical anthropology, on the other hand, requires not consider him the sole and supreme consideration. According to the item paradigm, one could argue that the nature, the essence of man can be identified and described only system of its relations with the outside world (with «not-I»).

The second element of the paradigm: «the outside world». This element (in conjunction with the first – «man»), on the one hand, makes it necessary to consider the world in human vision, the human dimension, on the other, requires no subektivirovat it without dissolving it in a representation of a person. According to the item paradigm, one could argue that the person lives in the world, which is an objective reality, independent of the existing under the laws of man.
The third element of the paradigm: man’s personal ego. This element of the paradigm, on the one hand, makes it necessary to consider the «ego» the most important component of human nature, human nature, on the other hand, requires not reduce the whole characterization of man only to his «ego». According to the item paradigm, we can say that «ego» is an important component of the inner spiritual world of man, allowing understand themselves as individuals, understand their place and role in the world. «Ego» allows a person to feel myself capable of free actions and responsible behavior, to feel the subject in the outside world, in a certain way to build your relationship with them, with others, with ourselves, to experience its significance or insignificance in cooperation with the «not-I».

The fourth element of the paradigm: «↔». This element of the paradigm, on the one hand, makes it necessary to consider the person in all its interactions with the environment, (with «not-I»), with the ego of man, on the other, except it requires defining a party in this relationship. According to the item paradigm, we can say that man is the product of many links are in the relationship, as with the outside world in general, «man ↔ outside world», so with some realities of this world: «man↔nature», «man↔society», «man↔culture», «person↔non-self», (the other person), «man↔ego of man».

The new paradigm is essentially a humanitarian paradigm, as it allows the modern philosophical anthropology provide task as M.Heidegger wrote, «man’s return to the man’s essence – to humanness» [3, p.319]. It allows you to achieve the following specific objectives:

– man as a priority item and the subject of philosophical inquiry;
– explore the world of the human vision;
– identify all the human relationship with the basic realities of the world (nature, society and culture);
– study the mechanism of human reflection, his understanding of the procedure of the meaning of life, its implementation;
– explain to man his place and role in the reality.
Among the identified problems for the person most important to solve the problem of understanding of his place, purpose and role in the world. Modern philosophical anthropology offers a person the three main variants of the answer to the question about his place in the world (they are expressed metaphorically):

1. Man - this is «the king of nature» (man – defined by the parties in the relationship of, «man ↔ outside world»).

2. The man - a «nullity of a grain of sand» (people - passive object, a meditator in the outside world).

3. The man – a «temporary guest» (the man – the subject, who came to this world in order to know it, refine, refine it, and then leave with dignity out of him, releasing a place for other people.)

Modern philosophical anthropology prefers the third option, namely, human understanding, first of all, as a «temporary visitor» in this world. It believed that such an understanding of the place and role of humans in the outside world, can be most adequately to answer the main questions that interest the person: who am I? What is my essence? That the world around me? What do I know? What can I do? What can I expect? What is my «ego»? What is my place in the world? Can I be free in this world? What is my mission in this world?

Thus, a new, human paradigm of modern philosophical anthropology, «man ↔ outside world ↔ ego of man”, will allow it to consider the man as the main subject of the study, to explore the world in human terms, to explain that person's place and role in the world.

**Literature:**

LANGUAGE IN THE FIELD OF EDUCATION NOWADAYS

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Sociocultural process of the late 20th century – early 21st century is linked to new trends in the civilization development. The communication space in the postindustrial civilization undergoes changes under the influence of mass media and Internet. The both provide the public with greater access to information (knowledge) and contribute to emergence of new meta-languages of culture, expansion of boundaries and possibilities of the virtual reality. With growing globalization and integration of all spheres of life, the identity foundations are eroded, traditional forms of collectivity and of cultural and moral regulation are destroyed. Thus, language that units people becomes one of the most important means of preserving historical and cultural traditions, stabilizing communication processes and mechanisms of adaptation of an individual to modern conditions, mainly, in the information and communication field.

Education institutions that jointly form the modern field of education acquire the role of centers of science and culture in the conditions of globalization, integration and rapid development of knowledge and new information and communication technologies. B. Wolfson defines field of education as “a combination of all
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education and upbringing institutions, research centers, government and public organizations engaged in instruction in various countries... as well as their mutual influence and interaction in the conditions of rapid internationalization of various spheres of life in the modern world” (1), and thus reveals the diversity of social binds and relations created and supported by education institutions. With the growing importance of knowledge for modern social life, education institutions, mainly, universities become important links between structures of the society as a system. Through education institutions, the state unifies the field of culture that is the basic element in the construction of a national state.

While countries become closer economically and politically, internationalization of professional fields has emerged as a new trend in the development of modern society. Accordingly, there is a problem of creating a new system of education that would take into account complicated moral and scientific issues of the time (K. Apel) and would enhance its mobility and drive to future (A. Toffler). Moreover, sustainable economic and sociocultural growth would be impossible if qualified workforce is not provided, and it is education and research institutions that train it. It is also noteworthy that when dialogue of cultures has become one of the main features of the modern communication space, it entailed “a growing need of mass acquisition of foreign languages” (2). The fact is determined by the development of new forms of mastering professional activity, computerization of communication and IT penetration in production, education and services.

Close interrelation of education and language is also determined by changes in the postindustrial communication field under the growing influence of mass media and Internet. Our research of 2006 and 2011 proved that mass media and Internet are now the most important factors of the social medium that affect the values of the major part of the youth.

72.3 % of the interviewed Russians admitted that mass media and Internet help them understand events in politics. According to 2006 research, preferences of young people among sources of important political information are distributed as follows: radio – 7 %, newspapers – 5.5 %, TV – 39.5%, Internet – 48%.

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Results of 2011 research showed greater preference of Internet. Radio as a source of political information was chosen by 3.5% of interviewed (the number of young people who admit the influence of radio reduced two-fold), the number of those who trust mass media grew 4% (with total of 9.2%), importance of TV reduced 14% (with total of 25.5%), while the percentage of the Internet fans amounted to 61.7% (3).

In the investigation of the role of language in the field of education account should be made of prestigious consumption as an important feature of the present stage of the civilization development. Popular consciousness has obviously transformed in such a way that purchasing goods is aimed now not at buying things but at acquiring symbols of a certain status. Thus, negative manifestations of prestigious consumption become more conspicuous and impart dangerous imbalances to the structure of the current communication field, to the value system and behavior motivation of a human being.

It should be noted that processes of globalization and development of information and communication technologies, that made it necessary to view the information society as a society of knowledge, have driven knowledge itself to a new position. It is obvious that as the status of knowledge in the market relations becomes higher, the evaluation of the activity of education subjects also changes, and transfer and acquiring of knowledge transform in education services. Is it good or bad? We believe that there is no definite answer to the question. Jean-François Lyotard states that now pragmatic evaluation of knowledge prevails over its cognitive value. In other words, «knowledge is produced and will be produced to be sold, i.e., in essence, it is a commodity» (4). In this respect, the quality of language training is evaluated in a new way too. Pragmatic approach is used to satisfy the need to understand a phenomenon, and this satisfaction is a means of communicative interaction; the approach is also seen as a system of conceptualization and structuring of the reality, as a powerful means of regulation of vitally important processes of value relation to the reality.
As the possibilities and perspectives of the development of the information society, or society of knowledge, expand, it is essential to work out new approaches to investigation of transformations of the education system and the role of language in this process. Undoubtedly, language is vitally important in building the communication reality, in the development of spiritual potential of a personality in the information civilization. Culture, society and individual, which can exist and regenerate through communicative interaction, are able to meet requirements of the time only if experience of communication is acquired. This communication experience is obtained under the influence of education institutions and through multiple language practices.

Due to the usage of the term “society of knowledge” in scientific writing, the quantitative and qualitative transformations of the social medium affected by information and communication processes become even more specific. Culture-forming and system-forming role of language is manifested in changes of the vocabulary by means of foreign borrowings and new word-formations influenced by the society development, mainly, by the development of new information and communication technologies.

Introducing new meanings in the present world image, language makes those meanings fixed and systemized, and in this way systemizes the world of acquired knowledge. The changes of the linguistic view of the world reveal all the riches of meanings and denominations of new scientific knowledge, of new lexis of the global networks, of the virtualization of the computer space, the combination of which forms an important part of a man’s world. Thus, it is obvious that the role of universities as centers of science and culture becomes even more important. New linguistic structures and models are used to design new images of social reality with the aim of strengthening the positive effect produced by innovations in science, culture and education. With the growing importance of the virtual reality in communication, the images created by this reality obtain appropriate terminological denominations and are integrated in the process of verbal communication. A very complicated linguistic view of the world is formed in the process, and this is the basis
for enriching the vocabulary that is used not only in education and science but in everyday life of people. Unfortunately, it should be admitted that the vocabulary is mainly enriched with words (concepts) used as denominations of images of the virtual or simulation reality. The virtual reality offers many nicknames, likes, smileys, etc. Undoubtedly, it is an objective process; the more dynamic is the development of the information and communication technologies, the more numerous will be linguistic problems faced by people. In this connection problems of social loneliness in its new forms, of achieving understanding, of systematization and stabilization of communication processes, early prevention of social conflicts, etc. become more conspicuous.

It is education institutions that are to minimize the negative effects of the above problems. They influence the process of the youth socialization through speech interaction channels. Therefore, it is clear that it is necessary to preserve classical language models in the world of culture and communication that are represented in the everyday routine of a human being. Alongside with the development of the information and communication process, the spiritual and moral regulation of behavior also changes in line with peculiarities and needs of the civilization development. In view of latest achievements in science, technology and information and communication means, a man has found himself in an awkward situation when his search for new mechanisms of adaptation to the current civilization and sociocultural conditions is not always successful. It is precisely this gap between the needs of the civilization development and available possibilities of adaptation of a human being to new information and communication environment that generates additional challenges for education institutions that have always been a pretty conservative sphere. But now the education systems must renounce the conservatism of their organization and functioning and introduce innovations in their development, still remaining as traditional and sustainable centers of training and upbringing. Sustainability of the traditional historical, cultural and communication elements of the society as a system is ensured by conservatism of language. Using this feature of language it is possible to harmonize innovations and traditions in the scientific view.
of the world, to preserve the integrity of the society and to ensure the continuity of the education institutions development.

The society drastically needs sustainable norms of relations between people which also have spiritual content; the systematization of the norms is secured by inner motivation that is formed, first and foremost, by education institutions and by family and is fixed in language by regulation of public process and behavior motivation. But with its conservatism, the education system lags behind the sweeping changes of society, and is incapable to develop mechanism of adaptation of a man to new conditions. In this situation, another contradiction that affects the cultural and communication processes of modern times is revealed. The fact of the matter is that because of the transformation of the modern communication society caused by achievements in science and technology “all nations, races and cultures face a common ethic problem”, i.e. the need to preserve sustainable moral forms of the inner regulation of human behavior. As K.Apel put it, “…There is not more typical example of the irregularity of the development of human culture sectors than disproportion between expansion of scientific and technical opportunities and the tendency to slowdown so typical of morality” (5).

In Apel’s opinion, at the present stage of the civilization development there is a serious contradiction, a disproportion between greater freedom ensured by achievements in science and technology, on the one hand, and the need of regulation of human behavior required to achieve mutual understanding and consensus in human relations, on the other. K.Apel’s approach to problems of communication proper is close to J.Habermas’s ideas of consensus and understanding. It should be acknowledged that both Apel and Habermas consider a very complicated and very important problem of interrelations of education institutions, language and communication. Analyzing the role of language in subject-subject relations (“inter-subject communication”), Apel states that the phenomenon under consideration serves not only as a tool of information transfer but as a means of achieving understanding.
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It means that inter-subject communication cannot be reduced to “information transfer by means of language” only; it must be regarded as “a process of achieving consent”. Thus, communication is defined by Apel as speech communication treated by him in perspective of “language practices” (6) that serve as a mechanism of the communication regulation.

One idea is very important in Apel’s philosophy of communication, specifically, the idea of inextricable connection between ethical and linguistic aspects of communication, which is most essential in present conditions.

Apel’s philosophical view of the communication problems is important for two reasons. First, it has social and moral content; second, his approach is philosophical and linguistic, and helps reveal regulatory function of language performed in the process of communication. In the context of modernization of education systems in line with the civilization development needs, it is very significant.

Linguistic, educational and anthropological aspects are inextricably interconnected. Language as a system of signs developed in the course of nation’s history registers accumulated experience of generations and ensures sociocultural succession. Language is a means of transferring socially significant meanings to the individual’s system of values and fixing social meanings in the individual’s communicative behavior structure. From the methodological point of view, the investigation of interrelations of behavior norms, motivation and orientation acquires special significance in the light of J. Habermas’s theory of communicative and instrumental behavior. Habermas believes that in the world of human relations understanding and consent are linked with spiritual and moral orientation of the communicative act aimed at dialogue and consensus. According to J. Habermas, moral norms expressed in forms of moral discourse have served as a condition of sociality, a factor of culture, a segment of the man’s world; they regulated relations of people and thus kept the society integral. Habermas states that, originally, social relations structure expressed in language and integrated into norms is of moral character (7).
Unlike an instrumental action aimed at success, a communicative act is aimed at mutual understanding of interacting individuals. According to the concept of communicative act, actors “must be viewed as speaking and listening subjects…” who claim that what they speak about is essential, and thus people’s attitude towards the world is mediated by possibilities of communication used in discourse (8). By means of instrumental rational action, scientific knowledge is developed and used in the theoretical discourse. By means of communicative regulating act, moral and practical knowledge is developed and used in practical discourse. Basically, such is the unity of education and upbringing provided by education institutions. Possibilities of communication used in discourse (J. Habermas) reveal the unity and interconnection of cognitive, practical, moral-spiritual and human aspects in the process of educational activity. Language as a means and prerequisite of personality’s socialization performs the role of an adaptation mechanism when an individual enters the material and spiritual world of sociocultural reality. Scientific and ethical views of the world expressed in language, norms of social life, achievements of science and technology as well as ethnic group’s logic are fixed in it. A word is a manifestation of life, it reveals the essence of interacting subjects who try to express in speech units their inner world that is comprehended in the course of educational activity.

Presently, when traditional forms of collectivity and cultural and moral regulation that have united people for many centuries are being destroyed, language acquires the status of an important means of securing and transmitting the social experience. Thus, we treat language as a means and a precondition of systematization and stabilization of communication processes and of securing necessary moral norms. In this way language ensures the preservation of the world of culture. It is language that binds the present to the past and the future. Facts and phenomena of the past reflected in language reveal meanings that change in line with changes of the world, but, at the same time, they still have the spiritual content that makes the influence of the past on the present possible. This is a manifestation of the historicism of speech culture which, being a special form of sociality and preservation of historical and cultural meanings, performs an important role in binding epochs and generations.
Language as a symbolic system absorbs all varieties of social experience accumulated under the influence of changing factors of the everyday life. But due to its conservatism, language conserves speech standards and speech culture norms for a long time. Since behavior norms are fixed in language, conservatism of speech culture is a positive factor in a sense that it helps preserve knowledge, social experience and moral values that regulate behavior and relations between people.

Linguistic sustainability contributes to preservation of speech standards and characteristic features of ethno-lingual culture despite the diverse influence of mass media and Internet on linguistic and communication sphere of modern society.

It is obvious that realities of struggle for integrity and culture of the language sphere of the modern communication space testify to the fact that significance of language as a communication code is fully understood. This communication code ensures self-regeneration of society on the traditional spiritual-moral and cognitive bases and thus secures historical and cultural succession by, first and foremost, education institutions. Modern language practices, with their noticeable peculiarities, caused transformation of modern communication processes. Fragmentarity of individual’s life nowadays when tradition is not a compulsory orientation entails a new type of communicative behavior. The latter is peculiar for the fact that an individual nowadays feels a growing need of moral norms of behavior regulation (K. Apel), on the one hand, while these norms are being ousted by modern information and communication technologies (mostly image and simulation technologies), by symbolic forms of communicative linguistic units, by the vocabulary of youth subculture, jargonisms, borrowings, etc., on the other. Moral relativism is brought to the level of the absolute, and thus “cleanses” the language of communication of concepts of good, evil, honor, conscience, shame, debt, etc. In other words, the value consciousness of a modern human being is reoriented from the right to the permissiveness, from what is regulated by moral laws and legal statutes to what is assessed by an individual from the point of view of personal benefit, convenience and material welfare. A modern language of everyday life loses high-flown words with meanings rooted in history, words that can emphasize spiritual and moral relations between people.
As a result, a new cultural and communication reality emerges that ousts gradually traditional and stereotyped models of life; and changes in the vocabulary of national languages and in the linguistic view of the world become more obvious. To specify the influence of changes in the linguistic view of the world caused by transformations of the social reality on communication processes, individual’s values and behavior motivation, it is necessary to take into consideration the historical ties between language, culture and behavior norms. Profound analysis of the connection between denomination of a phenomenon, i.e. a word or a symbol, and its influence on actions (behavior) of people can be found in works by famous linguists E. Sapir and B. Whorf. They stated that language contains norms of thinking that determine behavior norms and orientation. According to B. Whorf, “We should recognize the influence of language on various activities of people not only in special cases of language application, but in its permanent laws and in its everyday evaluation of various phenomena” (9). Being an expression of the inter-subjective experience, the language reality intrudes into human life more actively and generates a new type of communicative behavior – language interaction. At the same time, language brings about new meanings in human relations, new mechanisms of control of communication process, new forms of behavior coordination, new criteria of individual identity of subjects of cultural interaction. Undoubtedly, the information space generated by the modern civilization in the conditions of profound transformations of the communication field of the social and virtual reality contributes to emergence of many independent systems and various subcultures that erode “formal completeness” (Sapir) of any language.

It results in changes of meanings transmitted by language and, consequently, in transformation of understanding of historical social experience registered in linguistic denominations and transmitted in the process of social development. Thus, the system-forming and culture-forming role of language as a guideline in the “social reality” (Sapir) becomes even more obvious. But it should be also acknowledged that in the problems field of modern education an entirely new phenomenon of cultural, communication, educational and ethnolinguistic nature has appeared under the
influence of growing migration. Theoretical and practical investigation of migration phenomenon is directly related to the problems of migrants’ adaptation to language and cultural environment of receiving states, regulation of stabilization of inter-ethnic relations and creation of conditions for relatively “calm” integration of migrants into sociocultural environment of the receiving state. With their peculiar lifestyle as well as language and spiritual values, migrants occupy a specific niche in the communicative space of the titular ethnic group. Language barriers, religious differences and extraneity of values hinder significantly integration of migrants into life and culture of titular nations, which results in co-existence of isolated cultural and communication communities within the boundaries of the communication space of a country or region. Unlike titular nations with their open communication space, marginal groups live aloof from the world, not integrating or poorly integrating in the sociocultural environment of the receiving state. It is obvious that due to these new social processes education institutions must change in line with transformations of the sociocultural environment, information and communication processes and linguistic view of the world. There is a vital and complicated issue of the role of education institutions in the development and implementation of programs aimed at helping migrants integrate into the sociocultural environment of receiving states. An incomplete list of instruction activities in which education institutions should get engaged includes language training, familiarizing with culture, legislation, life style, state policy, etc., of receiving countries.

In our opinion, special attention must be paid to theoretical research of meta-discourse and persuasive communication with the aim of investigating the possibilities of ensuring conformity of behavior motivation of migrants to the requirements of the receiving country by means of language interaction and education technologies. Mastering the language of a titular nation is the most important condition of migrants’ adaptation to a new sociocultural environment. The task is difficult because the information space of the modern civilization, with its profound transformations of the communication field, integrates many independent systems and many subcultures that function independently, in parallel to education institutions
of the receiving country. Since migrants’ command of business and everyday language of the titular nation is very poor, in their behavior, communication and life organization they are guided by the meanings of their native tongue, by their historical experience registered in certain stable language forms and transmitted by means of language in the process of social development.

The fact that migrants are not in any way connected with education institutions, even through their children, results in a new type of communicative behavior. Because of the language barriers, sociocultural ties with the environment are cut, hence the attitude to the outer world as to something alien and hostile. New forms of sociality developed in such conditions are not aimed at interpersonal convergence but at pragmatic satisfaction (10). This status of an individual as a product of “new communications” (M. Blumenkrantz) is typical of both migrants and representatives of a receiving country.

Closed character of the communication space of local societies helps migrants preserve the unity of language, traditions, behavior norms, everyday life culture, but at the same time limits their possibilities to integrate in the cultural and communicative space of titular nations. Obvious and concealed reasons for conflicts are always available at the borderline between “the friendly” and “the alien”. “Communicative misunderstanding” results not only from poor command of the language but also from the lack of readiness on the part of the recipient, in this case, a migrant, to make “an independent decision, desirability or possibility to perform (or not to perform) a specific post-communicative action in the interests of the addressee” (11), i.e. the receiving party. Basically, that is what A.Golodnov, in his consideration of meta-discourse, indicates as a reason of problematic adaptation of migrants to the sociocultural reality of receiving countries and of failure of multiculturalism ideology.

We shall substantiate our vision of the problem of language training of migrants that is required to prepare them for “entering” the social and communication environment of a receiving country. To possess cultural meanings fixed in another language does not mean that these meanings are accepted as the guidelines
determining one’s attitude to “the alien” and generating the behavior norms that one perceives as “the friendly” and that are necessary for living in the receiving country. Being sustainable and conservative, the norms of the native tongue preserve their initial meanings for a long time, and in this way serve as a link to the social experience that affect perception of the present and model behavior models for the future. The phenomenon is explained by E. Sapir and B. Whorf who proved that behavior norms and language models have co-existed and interworked. But the freedom of choice has always been limited in language, while in human behavior situational elements and relativity have always been more prominent. Yet this so-called “linguistic lag” is one of the most important factors of preserving cultural and communicative stability in society. Being fixed in speech units, language denominations are capable of retaining images of the world for a long time, systematizing or destroying existing cultural stereotypes. As E. Sapir justly said, “the real world” “is built unconsciously on the basis of language habits of a certain social group” (12).

Undoubtedly, the above issues do not reveal fully the role of language in educational field of the modern world. We have just specified some approaches to this research. But, in our opinion, the importance of the approaches is determined by a complex of problems related to the necessity to preserve the world of culture expressed in language, the world of spiritual and moral values on the basis of which further development of mankind is only possible.

Conceptualization of education in modern civilization with due account of the influence of language on current educational systems expands our possibilities to use effectively human resources and innovation technologies in order to modernize education systems in conformity with the requirements of the modern society. Philosophy of education as a research field aims at developing theoretical and methodological approaches to the investigation of the role of language in the education sphere of the modern civilization.
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The Analyze of Methods of Creation of Classification in the Network of Parametric Common Theory of Systems

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At this article we consider the possibility of system presentation of classification. It was considered the influence of the concept on the choice of operation and on the content of classification cells.

Key words: the classification, the progress of classifying, the system models, the concept, the structure, the substrate.

Introduction. Almost every of the modern progress science has the classification as the most used method. The classification helps to systemize and to deepen the obtained knowledge’s. Except well known natural classification systems like D.I. Mendeleev’s periodic system of chemical elements or K. Linney’s classification of plants and animals’ world the classifications of minerals, negotiable papers, cars, spectral classification of stars, international classification of deceases, genealogic and genetic classification of languages are exist. The classification became very “simple” and universal method of knowledge and thus it’s likely used not only at natural sciences, but also at social science. But there is duality in explanation of term “classification” exists among the science’ methodologists. The term “classification” explained as existing classifications and creating of classification, where it will be more practical to use term “the progress of classifying”.

There is detailed logic – methodological analyze of method of creating classifications, the content of classification cells, logical choice of division, etc exist. But the duality of explanation of the term “classification” creates contradiction in what is classification: division of concept or sorting of things? And so on there is a question regarding the content of classification cells arise: what should they include – the generic concepts or real items? Let’s analyze this question in the network of...
another phylosofic method – system method in the network of parametric common theory of systems.

In the network of parametric common theory of systems any object can be presented, as a system model, that is based on three system descriptors: the concept, the structure and the substrate. The concept – is the content of the following system. It plays the role of provisional reference system, that is known well before creating of system model. The scientist well knows the sense – concept of the system model well in advance. The structure of the system is the relation between elements of the system (substrates). Between plenty of relations between elements we choose the one, that is appropriate to the following concept. The structure of the system is submitted by the concept. The substrate, e.g. the set of the elements, should be in conjunction with the structure, that is appropriate to the well known concept. The structure and the substrate are submitted from the concept of the exact system.

The concept could be attributive or relative. The attributive concept is the well known before attribute and the relation in the system must follow this attribute. “The system concept aims by itself the class of relations, that are submitted by the properties, that are aimed by this concept” [1, p. 37]. Thus, each relations of this class would be “system making, this meaning that being abstracted from some objects it makes the system from this objects” [1, p. 37]. The indeterminate relation, which is satisfies to this property is named relative structure. The narrow meaning of this term can be matched with the term system-making relation. In the wide meaning “the term “structure” means sometimes all relations between elements and not only system-making relation” [1, p. 127] The object which is structure realized on is the substrate of the system.

If the concept is well determined before relation, that is named system making relation – so it’s named relative concept. This system-making relation “take place not directly between elements of substrate, but between properties, that qualifies the object”. [1, p.129]. The system-making relation is realized by set of “some”, not determined properties, that are creating attribute structure. So they are “set of properties (or one property) that are equal to the relative concept” [2, p. 63].
There are two meanings of the term “system”. Let’s analyze one of the meaning. “Any object is the system by determining, if some relation is realized on this object and appropriate to the determined property” [3, p. 37]. At this meaning we take into account some well known and determined system-making property – attributive concept, based on below some, not determined relation was realized - e.g the relative structure. This meaning of the system is named determining of the system with attributive concept and relative structure.

Another meaning of the term “system” we receive using the duality concept.[1], [3]: “any object is the system by determining, if some properties, that are in determined relations, are realized in this object” [3, p. 42]. At this meaning the concept is well before determined relation, e.g. system-making relation. This is relative concept. The system making relation is realized by set of “some”, not determined properties, that are creating attributive structure. The substrate of the system is the object, to which attributive structure belongs.

At the article [4] the possibility of system representation of classification and creating of classification were analyzed. So, the existing classification can be seen as system model with attributive concept and relative structure. The attributive concept is “the aim of its creation, e.g. deepening and systematization of the knowledge” [4, p. 99]. The relative structure is “the method of creation of classifications. It can be deductive or inductive” [4, p. 99]. The substrate of the following system model are notions (abstract perfect constructions), if the method of creation of classification is deductive. Or the substrate of the following system model are real elements of the world, if the method of creation of classification is inductive.

The classification is, first of all, the process of creation of classification. So the “concept of the given system model can be the method of creation of classification: deductive or inductive” [4, p. 100], and this system model is the system with relative concept. If the method of creation of classification is inductive and the separate objects are analyzed, it would be necessary to compile the series of properties and to
separate the etalon pattern, which will be appropriate to all this properties. The same key role plays the series of properties while deductive method of creation of classification, as during separation of meanings it’s necessary to follow the defined properties—the logical causes of separation. During any method of classification the key role are playing property or series of properties, that are selected appropriate to method. So this system model is the model with attributive structure. The substrate of this system is meanings (or abstract construction) during deductive method of creation of the system model. Or the substrate of this system is real objects during inductive method of creation of the system model.

Now, let’s analyze the process of creation of the classification. The classification or creating of classification as a progress is not only division of meanings, but also is division of items, as mean by S.S. Rozova. At this case the “progress of creation of the classification will be consisting of the research of the objects that were classified, using some program, but not the analyze of the exact meaning, even if it’s exist” [5, p. 12]. So, this way “the idea, that creation of classification is not only division of the meanings, but also the division of the objects is consisting in the traditional thesis, that procedure of creation of classification could be progressed by deductive way or by inductive way” [5, p. 12]. During the deductive method of creation of classification the logical operation of division of the most common notion to the classes by the determined property is used. During the inductive method of creation of classification “the separate objects are analyzed, that are united into the classes based on similarity or discrepancies in the properties” [5, p. 7]. As the method of creation of classification in the system model of classification is playing the role of concept, so it should be well known, to determine the operation (division of notions or sorting the objects), that in the base of classification and the content of classification cells.

Let’s analyze what system model could be created if the base is chosen, as deductive method of creation of classification. At this case the concept is basis of division of meanings, e.g. “similarity or difference of their properties (e.g. properties that are consisting inside of meaning) and set between them typical-generic concept.”
[5, p. 12]. And this will be attributive concept of this system. The logical operation of division of meaning will be the relative structure and the meanings will be the substrate.

If we take as a base the inductive method of creation of classification, so the system model with relative concept and attributive structure will be appeared. The “uniting of separate objects into the common classes” [5, p. 12] will be the relative concept. The property, based on below this uniting was taking place is attributive structure. This is similarity or difference in the properties of the objects, that are classified. The substrate is the objects, that are classified.

Each object can be seen as a system model with attributive concept and relative structure or as a system model with relative concept and attributive structure. But it will be different system models of the same object. And the same warning should be minded during the analyze of the classification. S.S. Rozova warns of illusion regarding the following: “we see the same procedure, that is progressed in different conditions and so with exact characteristics. But the analyze of the ways of deductive and inductive method of creation of classification proves, that in fact we mean the actions, that took place with the objects of the different nature and they had different kind.” [5, p. 12].

Conclusion. So on, we determined the influence of the concept (the way of creation of system model) to the choice of operation, that is on the base of classification, and on the content of the classification cells. In the network of parametric common theory of systems the dual meaning of the “system” is also an additional meanings, that not only describes different system models, but gives the full explanation of an appearance. During the analyze it were determined that deductive and inductive methods of creation of classifications coincide with system model of the classification with the attributive concept and relative structure and relative concept and attributive concept respectively. Are the system models dual and would the results of classification has additional property?
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ANAPHORA IN THE ARGENTINEAN POETRY OF THE BEGINNING OF THE XX CENTURY

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The report highlights the peculiarities of use of anaphora as sound, lexical or syntactic repetition in the initial parts of several poetical lines, semilines or stanzas in the Argentinean poetry of the beginning of the XX century. The particular attention is paid to the actualization of different types of anaphora in the poems.

Key words: anaphora, the types of anaphora, the Argentinean poetry.
The aim of this study is the identification of the peculiarities of using anaphora in the Argentinean poetry of the beginning of the XX century. The timeline of the researched material (the beginning of the XX century) was selected due to the constant attention of scholars to the phenomena on the verge of eras and cultures, in particular, to the dialectical changes in artistic consciousness, poetic thought and poetic form, which indirectly relates to the ethno-cultural break points in the national consciousness of the Argentinean nation.

The development of Argentina at the beginning of the XX century was greatly influenced by rapid urbanization, which is a process of mass movement of people to cities, due to large immigration waves that led to socio-economic changes in the country.

At the beginning of the XX century the population of Argentina was being formed by numerous immigrants from Europe, mainly from Spain and Italy, who came to the territory of the country because it was open to immigrants due to a significant land resources suitable for agriculture while in Europe at that time the work was scarce.

Immigration has greatly shaped the ethnographic change of the country, the development of socio-economic relations, the spiritual life as well as literature that was marked by the appearance of new topics and images created by the wide use of tropes and stylistic figures.

Anaphora in poetry is one of the stylistic figures, which involves the repetition of a word or a few words at the beginning of sentences, lines or stanzas [1, p. 106]. Anaphora is also considered to be the use of the sound, lexical or syntactic repetition in the initial part of the structural elements of the poetic work. As the repetition of certain sounds, words and phrases anaphora provides expressiveness and focuses on the most important points because it is based on emotions.

According to the place of anaphora in the poetic text, some types of anaphora can be distinguished: a) anaphora located at the beginning of semi-lines, b) anaphora located at the beginning of lines, and c) anaphora located at the beginning of stanzas. In the Argentinean poetry anaphora located at the beginning of lines dominates.
example, in the figurative space of a poem of Leopoldo Marechal the vital importance of love is emphasized by anaphora with the word "amor" with the indefinite article: “Es un amor que corre / los párpados discretos de las cortinillas; / un amor que da direcciones tortuosas / al chauffeur erudito; / un amor que deja en tus almohadones / sus plumas de cotorra / y sus alfileres de suspiros…” (Leopoldo Marechal. A una cafetera Renault).

The use of anaphora at the beginning of the semi-lines creates the effect of an additional division into individual parts of the poetic text and adds overall expressiveness of the poetical image. Thus, the image of memory is modelled by the use of anaphora with the noun “memoria”: “Aléjate, memoria de pared, memoria de cuchara, memoria de zapato. / No me sirves, memoria, aunque simules este día” (Olga Orozco. En la brisa, un momento).

Depending on the type of the units that are repeated, several kinds of anaphora can be singled out such as: sound, lexical and syntactic anaphora. In addition, there are also strophic, strophic-syntactic and rhythmic anaphora.

The most common type of anaphora used in the works of the Argentinean poets of the beginning of the XX century is lexical anaphora, which involves repeating of the same words in adjacent lines or semi-lines to create additional expressiveness [2, p. 50]. In the Argentinean poetry of the beginning of the XX century the lexical anaphora expressed by pronouns or nouns dominates.

Lexical anaphora is usually located at the beginning of lines: “Bosteza la vida / y bosteza el amor... / Alegría de un peso por sección. / Alegría / de miércoles de ceniza”(Raúl Rubianes. Cabaret criollo). At the same time, anaphora can be put in a separate line, though, according to the grammatical, contextual and emotional plan, it is an integral part of the next line, so it is possible to understand it only in light of the next piece of text, for example: “Tango: / sos el acriollador. / Tango: / sos un patriota / y un cartel de aclimatación. / Tango: / yo te declaro / un artículo vivo de la Constitución” (Fernán Silva Valdes. Tango), “Tango... / piel oscura, voz de sangre. / Tango... / yuyo amargo de arrabal. / Tango... / chata, pingo, luna grande. / Tango... / vaina negra del puñal. / Tango... / voz cortada de organito” (Homero Manzi.)
Tango). Similar anaphora creates in the reader's mind the image of a multi-faceted, but solid reality.

Anaphora can also be used at the same poetic work in different positions. Thus, we can observe describing of human impact on nature through the use of pronominal anaphora at the beginning of the semi-lines and lines located in close proximity to each other within the same verse: “El alma sobre el llano se difunde, / lo abarca como el sol al mar distante, / lo huella, lo limita, lo confunde, / lo empapa de su espíritu gigante” (Rafael Obligado. La pampa).

The syntactic anaphora is a repetition of a syntax structure at the beginning of lines within a stanza or even a entire poetic work. For example, in the poem Rafael Alberto Arrieta “Canción ingenua” an image of a typical city is created through the repetition of anaphoric phrases “no sé en qué ... ciudad” and “Recuerdo una plaza”, the frequent repetition of the word “plaza” with the indefinite article and the comparison “como tantas”: “Recuerdo una plaza triste / no sé en qué vieja ciudad ... Recuerdo una plaza vieja / no sé en qué triste ciudad. / Todavía, en algún tronco, / nuestros nombres se leerán. / Una plaza, como tantas, / en una ciudad vulgar...” (Rafael Alberto Arrieta. Canción ingenua).

The Argentinean poems written at the beginning of the XX century are also characterized by the use of verbs at the beginning of lines or semi-lines as a part of the syntactic anaphora: “¿Será el rugido atronador del viento? / ¿Será el susurro de las auras blandas?” (Rafael Obligado. La pampa), “se besan las mejillas y los cuerpos se besan / y se besan los ojos y se besan los labios / y se besan los pechos y se besan las piernas” (Augusto Gandolfi Herrero. Ocho pasado meridiano).

The syntactic anaphora can also combine verbs and pronouns: “Vos haces que los nuevos criollos / se sientan rioplatenses con fervor, / y quieran a su tierra / desde las puntas de su tradición. / Vos haces que los hijos del inmigrante / se vistan al estilo del criollo decidor” (Fernán Silva Valdes. Tango).

A pronoun and noun phrase can also be a component of the syntactic anaphora, for example: “esta ciudad del río impuro, / esta ciudad del cemento” (Raúl González Tuñón. La antigua canción de la marina mercante), “esta tierra donde los recuerdos /
alargan la sombra de la muerte / esta tierra de piedras, / donde se sientan los fantasmas” (Cayetano Córdoba Ituburu. La muerte entre los cerros).

Sometimes a poem can be based on a combination of several anaphora embodying shaped antithesis: “Siempre consecuentes, siempre laburando, / pasaron los días, pasaban las noches / el viejo en la fragua, la vieja lavando” (Carlos de la Púa. Los bueyes). With the help of anaphora in only three lines a bright concentrated image is created. The similarity of the syntactical construction in three successive lines creates a sense of their symmetry, although not only performs compositional task, but also has intensive-emotional function [3, p. 225]. Using the same adverbs (“siempre ... siempre”), the same verb in different grammatical forms (“pasaron ... pasaban”), the same adjectives of different gender (“el viejo ... la vieja”), and two pairs of antonyms, forming antithesis (“los días ... las noches”, “el viejo ... la vieja”), emphasize on the image of an immigrant who works very hard (“en la fragua... lavando”).

The sound (phonetic) anaphora is formed on the bases of alliteration and assonance [4, p. 14]. This kind of anaphora in the Argentinean poetry of the beginning of the XX century is not frequently used. The sound anaphora is generally used only as a part of the lexical or syntactic anaphora: “¿Estarás cantando la canción que cantaban / tus celestes ojos italianos? / ¿O estarás escuchando cómo canta mi corazón?” (Francisco de Madariaga. Celestes ojos italianos).

Thus, in the poetic work, the author conveys his vision of reality through a conscious choice of means of the artistic influence on the reader. This special personalized speech is due to the ability of the writer to assign a language in the process of writing a poem and working on a wide range of multi-level and diversified means that can be expressed by words or phrases [5, c. 19]. Anaphora is one of the wide used means of expressivity in the Argentinean poems written in the beginning of the XX century that makes additional emphases to the images that writers tend to make more visible and sensible.

In the Argentinean poetry of the beginning of the XX century anaphora plays an important compositional role and carries a significant functional load. The most
productive anaphora in the poems is the lexical and syntactic anaphora that usually is observed through the whole poetic work. In the Argentinean poetry of the beginning of the XX century poetical images are seen as compressed and concentrated pictures where anaphora describes the brightest and most striking moments.

Still, the peculiarities of anaphora as well as other elements of the composition of literary works still require studying in the Argentinean poetry of other periods in order to be able to distinguish specific characteristics of writing of different timelines.

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GLOBALIZATION PROCESSES AND THE PHENOMENON OF SYMBOLIC EXCHANGE

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The phenomenon of globalization of a society in economy, politics and culture is considered in the paper. Globalization processes are viewed in the light of symbolic exchange.

Key words: globalization, symbolic exchange, simulacrum.

In conditions of modern social-economic realia the process of globalization is a world-wide process which defines the future development of mankind. Globalization is understood as a category of geopolitics which denotes the tendencies of diffusion of social-cultural patterns and integration of subdivisions of transnational capital into economic activity on a global scale.

Globalization of a society is a process determined by the predominance of culture over economy and politics. Economy and politics are globalized to the same extent to which they are “permeated” by symbolic exchanges [1, p. 3]. In this sense culture is the most globalized sphere as in it social relationships are symbolized maximally and, consequently, they can occur without reference to a concrete theory, “lose touch with reality”. Besides, the globalization of culture through the streams of simulacra is transferred into the spheres of economy and politics and causes the intensification of globalization there [2, p. 79].

Simulacra (from French “simulacre” – similarity, semblance, illusion) are subtle imitations of reality the designation of which is the creation of a virtual world. This virtual world fully substitutes the reality and blocks all the attempts of evidences of this reality to penetrate our consciousness. All spheres of social life lose touch with the reality, with socially meaningful contents. For example, in a system of mass media real professionalism is measured by the ability to fully and effectively substitute readers’ and viewers’ perception of objective reality with the consumption of signs. Therewith, on one side, there is demand of the audience ready to pay for the signs indulging their sub consciousness (instincts) and substituting the reality; on the other side, there are orders of definite social groups, for example, authoritative-criminal ones, interested in corresponding presentation of information and concealment or distortion of reality.
Isolation of a currency unit from social production is another example of a simulacrum. Though K. Marx warned against erroneous understanding of money as only signs, money turned into autonomous pure signs when according to the USA initiative in 1971 a gold standard was eliminated and a free-floating currency rate was introduced. This currency rate was independent of production status and mass of commodities. Since that moment money has acquired the ability to reproduce itself simply through the game of transfers, bank posting and so on. The formula of wealth began to be interpreted like this: “from money to big money escaping the stage of production, as if freeing from it” [4].

In the end globalization is a result of deep shifts in the infrastructure of main directions and tendencies of social-economical, information-telecommunication, social-cultural, worldview development of the modern world. Ultimately its essence and inevitability don’t depend on the will, interests, sympathy and antipathy of bearers of these or those ideological, worldview or other values, principles, aims, on the will, aims and interests of these or those social-political forces, groups, states and so on. They can only slow down or accelerate globalization, more or less changing some of its aspects or vectors of development, but they cannot cancel the reality of this phenomenon which constitutes the fundamental dominant of the development of the modern world.

Also it is necessary to distinguish globalization as a historical process taking place in the whole history of mankind, and globalization as a project, an idea of development of a human society. Globalization as a historical process is first of all connected with self-organization of life activity. The processes of transcultural globalization are constantly working tendencies of social-cultural life of mankind [3].

So, globalization is all-round convergence and integration of all countries of the world in technological, information-cultural, economic and political spheres. Today globalization plays a vital role in formation and establishment of social relationships on the world arena. This process leads mankind to the creation of a single social-cultural world and occurs through the policy of implanting values, aims, way of life and pushing of new [4].
Globalization plays the role of a mechanism which provokes wiping boundaries between states, dilution of sovereignty, prevalence of culture over economy and politics, expansion of symbolic exchanges, control and speculation of transnational financial flows. All this leads national states to dependence and helplessness in their further development and existence.

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STYLES OF THINKING AND SCIENTIFIC COGNITION
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The article concerns the problem of existing styles of scientific cognition. The author suggests definitions for the following concepts: ‘styles of scientific cognition’ and ‘epistemological standards’.

Keywords: style of thinking, style of cognition, epistemological standards

One of the most interesting and serious issues in contemporary philosophy is the recognition of style considerations related to scientific cognition. Styles of thinking are characteristics of cognition activity witnessing the features of its organization and
the distinctiveness in acquiring information, i.e. the preference for specific methods of perception and analysis, which are stably displayed in different situations.

The existence of different styles is the reason to emphasize on different schools and research [1]. The style of thinking (for a school or individual) demonstrates specific style to the scientific community. Since style has the ability to reflect such features as the self-determination of the cognition subject, the realization and interpretation of scientific evidence (hypotheses and theories), then it (style of thinking) is subjective. The multitude of philosophical schools cause the styles of scientific thinking to be extremely different from one another following an array of standards at the same time.

Thus the style of thinking for a specific time period, related to a philosophical school, or individual scholar demonstrates the different sides of subjective scientific thinking. However the process of cognition does not only relate to the process of thinking. It is a unity of theoretical and empirical, sensible and rational in cognitive activity.

This indicates to the importance of introducing the concept of ‘style of scientific cognition’. It is characterized, first – by the inheritance of scientific cognition strategies, and second – by concentrating on objective (depending on the method of production), and not on subjective issues. The style of scientific cognition determines the required epistemology for the style, its methodology and logics of research, proposes a specific practice as a basis, goal and criterion of truth.

It is necessary to state that in contemporary scientific cognition there is an amphibolous relation to the cognition process itself as well as to its results. This refers to different ways of observing and studying natural, social and cognitive processes. This points different styles of scientific cognition. This idea can be traced in conceptions, which relate cognition to types of civilization development (traditional and technogenic) [2]; East and West [3]; the reproduction of society (collective and individualistic).

An analysis of the conception data shows that different means of social reproduction have their specific styles of scientific cognition. These reflect specific
values and targets in scientific activity. However the issue of different scientific cognition styles as well as respected standards in these concepts has not been a focus of study, although there is a clear actuality. This means that a scrupulous study of the sociocultural aspect in systems of philosophy and science studies is required.

It must be kept in mind that the architectonics of various systems of social philosophy and science-studies is based on different theoretical principals and examples of theorification. These examples, although not included into the discussion procedure, identify the individual’s relation to the world. It is necessary to notice that during the last few decades, Russian cognition theory and the philosophy of science have answered how and in what forms social and cultural-historical becomes part of the content of knowledge and influences the methods and results of cognitive activity, and how the transformation of external socio-cultural factors into epistemological determinants occurs.

Scholar tradition is presented as cognitive activity, contained within local borders of cognitive culture (schemes, examples of the functioning and perception of social content) [4]. The reflexive field of scholar tradition includes levels general worldview, gnostic, and integral.

The second and third levels usually form spontaneously, ideally copying accepted examples of behavior and thought. The worldview level provides the critical analysis of an activity, its optimization and rationalization.

With all of this stated, it is purposive, in our opinion, to study the schemes (examples) of cognitive activity, as well as their functioning. In the given paper these examples are presented as epistemological standards, which permit us to distinguish styles of scientific cognition and correlate them to methods of production in society. This gives a possibility to obtain a theoretical strictness.

In reality, the style of scientific cognition (like any other style, e.g. art, fashion, life) is possessed of specific standards, which are the defining characteristics of a specific style and make it different. In this context art styles are emphasized on (e.g. Romantic, Gothic, Renaissance, etc).
The method of style formation is closely connected to the formation of the standards themselves: when the standards acquire an individual characteristic, a unification style appears. Styles represent the dialectic confluence of standards, characterizing the dialectics of singular (separate) and common, where separate standards represent singular (or a group of standards) and as a common – style as singular in many.

Therefore, the style of scientific cognition like any other style and its defining standards are inseparable from one another. They establish the measure and method of unifying singular (standards) and common (style), i.e. what characterizes their difference from one another.

Thus, let’s suggest the following definition for concepts of style of scientific cognition and epistemological standards.

The style of scientific cognition is a relatively stable definitiveness of scientific cognition determining the complex of properties, qualities, characteristics, functions, i.e. definitions of the scientific understanding of reality, connected to a specific method of social life reproduction.

Epistemological standards are relatively stable complexes of definitiveness (properties, qualities, characteristics, functions) of cognitive activity, revealing the main sides of the scientific cognition style.

In conclusion it is necessary to notice, that styles of scientific cognition and their standards perform not only a gnostic function, but also a worldview, methodological, i.e. specific philosophical functions, which highlights their status in philosophy. It can be said that the study of styles of scientific cognition is the key to understanding the way in which philosophical models performs as models in forming and directing cognitive activity.

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SENTENCES OF CHANGE: TO THE QUESTION OF THE TERM

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Introduction. More detailed consideration of the problems concerning logic of change, emerging in recent years, makes it possible to speak of the existence in languages sentences of change along with existential sentences. Following Steshenko N. I., by the term «change» we shall understand «not only various conditions of the same object in time, but also movement, process, transition» [6]. Logic of change provides perfect language according to its syntax and semantics, allows to give rigorous formulations of statements about the change of objects, to disclose the bases and consequences of these statements, to reveal their possible and impossible combinations. But it says nothing about the concrete characteristics of change and formation as language of logic is dry, in contrast to what we can observe in natural languages. Possibility of identification of sentences of change in natural languages in connection with researches in the field of logic of change is discussed in this article. Logical bases of these sentences are described, and their possible structure based on linguistic researches is discussed in this connection the problems of existential sentences, concepts of phaseness and observer are touched upon.

Discussion. The development of logic of change goes in two directions: logic of directed change and temporal logic.
Hegel's statements about subject transition from one condition to another one are systematized in Rogovsky's logic of directed change. Its language includes not only such terms of classical logic, as: «to exist» and «not to exist». It assumes at least four meanings predetermined by two types of ontological entities: objects which have, or have no properties, and objects with disappearing or appearing properties, i.e. not only the beginning and the end of the transition, but also the transition itself is modeled in it. Logic of directed change operates with concepts «appearing», «disappearing», «already existence», «still existence», «already non-existence», «still non-existence», etc. By means of these terms such rules are formulated, for example:

- to exist — the same that to start disappearing, and the same that to cease to appear;
- not to exist — the same that to start appearing, and the same that to stop disappearing;
- to form — means appearing but still non-existence;
- to disappear — it is appearing of non-existence;
- to exist already — means to exist or appear;
- to exist still — means to exist or disappear, etc.

Thus, logic of directed change allows four types of objects existence: existence, non-existence, appearing (formation) and disappearing. Concerning any object it is true that it either exists or doesn't exist, either appears or disappears. However it is impossible that the object exists and doesn't exist, exists and disappears, exists and appears, appears and disappears at the same time, etc. In other words, four possible types of existence exhaust all ways of existence. Logic of directed change allows us to express the idea about discrepancy of any movement and change in logically consistent form as the statement «The subject is moving at this moment and in this place». It is an equivalent to the statement «At this moment the subject is and isn't in this place» [3].

The second approach to logic of change is temporal logic of the Finnish philosopher and logician G.H. von Wright. Expression «A and in the following situation is B» can be interpreted as «Condition A changes into condition B». The
marked-out characteristic of object in the fixed period of time is considered as a condition of object. Philosophical basis of this logical approach in the description of changes is the approach of Aristotle and Kant. In temporal logic the following statements are determined:

— any condition either remains, or appears, or disappears;
— changing the condition can't remain and disappear, remain and appear, appear and disappear at the same time;
— any change can't begin with logically inconsistent conditions and can't course such conditions, etc. [7]

N.I. Steshenko in his abstract pointed out that the relevance of his work in the applied aspect lies in the fact that «logic of directed change provides means of an explication of ways of change descriptions not only in dialectic philosophical tradition (in the sense of philosophical theories of change), but also in a natural language». [6]

Laws of logic of directed change give us an opportunity to confirm that the natural language has to have sentences based on these laws. Therefore, we can talk about sentences of change because the term «existential sentences» is based on laws of classical logic and was accepted in linguistics long ago. What is characteristic for this «new type» of sentences? Both logicians and philosophers share the same opinion that time is a necessary condition of the description of change. These sentences inform about an event, process, in other words about everything where temporal factor, development in time, can be used. The use of subject names in them is improbable. The logicians suggest object instead of subject. In the new philosophical encyclopedia the object is defined as «something, on what subject activity (real and informative) is directed. The physical thing existing in space and time, objective and real situation can be object. It can be own body of the subject. Conditions of consciousness of the subject, and even its Ego can be objects. Other people, their consciousness, and also cultural subjects (including texts) and their meanings can act in this capacity» [5]. Temporal factor characterizes the names of event semantics. Events have temporary extension; can be focused on a time axis.
From the point of view of extension two types of event names can be distinguished on the time axis: lasting events – it means developing in time – and instant – it means made instantly, they take not a segment, but a point on the axis. Instant events can't be presented as lasting [1]. Sentences of change inform about phases change from appearing to non-existence. Therefore it is necessary to assume that names of event semantics have to appear in them. It is possible to confirm that subject exists, or doesn't exist and that event appears, or exists, or disappears, or doesn't exist. The structure of sentences of change is determined: information is focused in them, first of all, in the statement «change in phases». Phase is a characteristic, attributed to some action or process, and relating to a predicate. Phase meaning arises in the sentence (particularly in Indo-European languages) due to a verb. These verbs are usually connected with processual predicates. Phaseness is a feature of predicate, but not one of the subjects as «the beginning and the end don't exist without feature» [2]. Thus, the phase verb expresses some temporary aspect of feature, characteristic, event.

First of all verbal nouns, i.e. propositional names are considered as names of event semantics. The propositional name comprises a certain event which represents the reality phenomenon, any fact even if it is small and insignificant [4]. The propositional name condenses the meaning of the whole sentence, describes a certain situation. It is possible to include not verbal names into a range of propositional names, which eventfulness of lexemes can be identified by means of words indicators in dictionary definitions due to synonymic relations with verbal names. Their semantics is quite various. It is necessary to choose «observability» as a classifying characteristic and then it is possible to mark out events of external influence on the observer; these are processes of sound, light, taste and tactile sensations, and also events of inner processes: emotional and mental. This classification can be continued. Sentences of change differ from existential sentences that the statement about the place of action isn't so actual for them: it can or cannot be as the statement about change is more important. There is a person as local or, in other words, an observer in these sentences a priori as there has to be somebody who observes change and
establishes its fact. The feature of observability can coincide with the feature of «concrete and time localization which is opposed to the feature of temporal abstraction of action and therefore unobservable» [9]. So the use of verbs containing the phase characteristic can be considered as an indicator of the observer.

Conclusion. The characteristic «development in time in phases «non-existence-appearing (formation)-existence-disappearing» is expressed by the verb in natural languages. Feature, characteristic, event in sentence structure is presented by the name of event (propositional) semantics. First of all verbal nouns or propositional names are considered as the names of event semantics. They include non-verbal names, which lexemes can be revealed by means of word indicators in dictionary definitions due to synonymic relations with verbal names or propositional names. Their semantics is quite various. It is necessary to choose «observability» as a classifying characteristic and then it is possible to mark out events of external influence: these are processes of sound, light, taste and tactile sensations and also events of inner processes: emotional and mental. The list can be continued. Seme “phase” appears due to a verb in the sentence (in particular in Indo-European languages). The phaseness is expressed by verbs of various semantics in sentences of change. Immanent characteristic of these sentences means the presence of the observer.

References:


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THE STUDY OF BILINGUALISM PROBLEM ON THE TERRITORY OF UKRAINE

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Annotation. The article deals with the problem of bilingualism in Ukraine, positive and negative aspects of this phenomenon are analyzed; world experience of two and more languages use at state level is studied

Keywords: language problem, russification, bilingualism

Introduction. Language – is not only the way of communication and acquiring knowledge, but also inalienable part of cultural identity and expansion of rights and possibilities of personality.

Therefore respect to the languages of persons who belong to different language communities is an important one for world community. It refers to the groups of
majority, minority (both citizens that traditionally live in the country and recent migrants) and native people [1].

**Topicality of the problem.** The existing problem of bilingualism is one of the most burning and at the same time most meaningful in modern history of our state. This problem complicates internal political, social and religious situation considerably; it also puts relationships with our biggest and mightiest neighbor - Russia into the scale.

**Analysis of publications.** A number of scientific works of such authors as А. Zhelezny, Е. Gnatkevich, Б. Chepurko and other researchers, who have different points of view on the problem of bilingualism on the territory of Ukraine, are considered in the article.

**The main part.** The problem of relations of Russian and Ukrainian languages has been speculated by different political trends that aim to worsen the relations of two nearby and brotherly states considerably.

If we try to abstract from the political constituent of this question, than we will see that there is a row of ideas which diametrically contradict each other on modern historic-philological plane. There are even works, where authors prove the most ancient origin of Ukrainian language that became a kind of foremother of all European languages [2-3].

Other authors assert vice versa, that Ukrainian language - it is no more than maimed Russian.

To understand the bases of this question objectively, it is necessary to take into consideration, what differs Ukrainian language from Russian. Even superficial comparison reveals that Ukrainian uses other denotations of some objects and concepts which are not like respective Russian words. Some of them are given in Table 1.

**Table 1**

<table>
<thead>
<tr>
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<th>Russian</th>
<th>English</th>
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<tbody>
<tr>
<td>1.</td>
<td>цукерка</td>
<td>конфета</td>
<td>sweet</td>
</tr>
<tr>
<td>2.</td>
<td>страва</td>
<td>блюдо, еда</td>
<td>dish</td>
</tr>
</tbody>
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There arises a question “where did these words come from to our everyday life? The study of our other neighbors’ languages makes it clear that some specific «Ukrainian» words, namely those, that fundamentally distinguish Ukrainian from Russian language were borrowed by us from other cultures. For example, the same words that were mentioned in Table 1 have distinctively Polish origin (Table. 2).

<table>
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<tr>
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<th>Ukrainian</th>
<th>Polish</th>
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<tbody>
<tr>
<td>1.</td>
<td>цукерка</td>
<td>cukierek</td>
<td>sweet</td>
</tr>
<tr>
<td>2.</td>
<td>страва</td>
<td>strawa</td>
<td>dish</td>
</tr>
<tr>
<td>3.</td>
<td>чекати</td>
<td>czekać</td>
<td>wait</td>
</tr>
<tr>
<td>4.</td>
<td>жалоба</td>
<td>zaloba</td>
<td>mourning</td>
</tr>
<tr>
<td>5.</td>
<td>дзьоб</td>
<td>dziob</td>
<td>beak</td>
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The researcher of bilingualism problem in Ukraine A. Zhelezny considers, that: «the appearance and development of Ukrainian can be dated no earlier than the mechanism(process) of polonization of Slavonic language was put into action. Several centuries of Polish domination didn’t manage to leave significant trace in language of the subdued people. If Ukrainian linguists did not feel false shame of this objective historical reality, they could easily establish stages and rates of ukrainization of Slavonic language» [4].

And these are not only separate facts of borrowing European words into Ukrainian. Ukrainian and German languages have many similar words of Latin, Greek, English and French origins. For example, such words as chalk (kreide), wonderful (fein).

It confirms that the bilingualism existing in Ukraine today has deep historical roots. The bilingualism arose not as a result of «russification», but also, as a result of long Polish domination and language expansion.
The words of professor of Harvard University in the USA and ethnic Ukrainian Roman Shporoluk are very symbolic in this respect: «Millions of people who consider Russian to be their native language, voted for independence on December, 1 1991. Hence the citizens, who speak Ukrainian as native language, have certain political and moral obligations before it.

If of we do not take it into consideration, if we divide the population of on “basic” and “national minorities”, than very soon we will face the prospect of territorial and ethnic disintegration of Ukraine... Hence constructing the state, it is necessary to take into account the fact that the people of Ukraine are in fact bilingual ...The easiest way to destroy Ukraine it is to start ukrainizatioin of those who are not Ukrainian. Language fanatics present the most danger for independent Ukraine» [4].

86 states (or 45% of general amount of countries) on modern political map of the world stuck to principle of polylinguizm in language policy, giving official status for several languages. The majority of them (77%) provided official national status for some languages.

Others combine a state and regional multilingualism in language policy. In a number of countries national multilingualism is provided for more than two languages. There are 14 countries, where 3 languages have official status within the borders of the entire country, in Singapore and Switzerland - 4, on Mauritius - 5, in SAR - 12 [5].

It should be noted that this list includes Portugal, the most polyethnic country of Europe, where the Portuguese make 99% of population. Meanwhile 2 languages have official status in Portugal: Portuguese at state level and Miranian at regional level. Miranian was given the official status for a small area in south-east of the country whose territory occupies only 0.14% of the total square of the country [6].

Such statistics is an unconditional refutation of thesis of Ukrainian nationalists «one nation is one language».

**Conclusions.** Language can be a symbol of the state, but in any way can’t be the attribute of statehood. Asserting reverse, we automatically deprive 55 countries where English has the status of official language of their statehood, 30 countries with
similar status of French, 24 countries with official status of Arabic, 20 countries with the status of Spanish, 7 countries similar status of Portuguese and 6 with the status of German [6].

Therefore the problem of bilingualism on the territory of Ukraine must be solved not by a small disrepute group of politicians, but on a democratic all Ukrainian referendum. Such step would make it possible for the world community to think about Ukraine, as about a really European, well-educated and tolerant state.

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COMPONENT NARRATIVE EXPLANATION IN THE HUMANITIES

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Considered specifics of explanations in the human sciences, consisting in the narrative, which distinguishes them from nomological explanations. And they both must meet the criteria of science.

Keywords: humanities, narrative, nomological explanation, law, scientific criteria.

Preface

Many authors see in the narrative as a specific narrative structures included in the descriptive and explanatory procedures fatal specific humanities, fundamentally different from nomological explanations. J. F Lyotard even suggested to substitute explanatory theories with narratives. Adherents of this view point to the presence of narrative structures, not only in literature, but in many, if not all, scientific theories, which sometimes is interpreted as a manifestation of narrative rationality and studied as a narrative turn in epistemology. H. Uayt in his "Metahistory" clearly defined: an explanation of historical events, consist of a combination of logical and deductive and tropological-figurative components.\(^1\) It emphasizes the inadequacy of scientific "nomological-deductive" paradigm as tools of historical explanation. With regard to the inadequacy of "nomological-deductive" paradigm, it is likely an exaggeration, which does not follow from the fact that the historical narrative and other human explanation. But it is true that often looks like a narrative contrast nomological forms, especially if the emphasis is on the narrative or other structures non-nomological theory.

Narratives involved in the explanatory process in at least three cases: 1) when the narrative itself is an explanation, and 2) when the narrative as a linguistic structure is implicit in the explanation, and 3) when explaining the theory is translated (told) in culture.

Generally in narrative explanation an event or phenomenon is characterized by reference to its role and importance in relation to a specific purpose, project or

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integrity, in other words, it clears up the meaning resulting from other events, results, consequences that follow it.

Narratives have a good explanatory power in areas habitually using different narrative, for example, in the theory of literature and film, the historical disciplines, philosophy, ethnography, theology and psychoanalysis. They link the unknown with the known in a number of ways, including by providing specific rules, schemes, script, comparisons, metaphors, allegories, etc., especially when creating a historical narrative. For example, the historian is trying to build a narrative so that the events presented in the story, characters and actions are clear, regardless of what time interval separates the reader from events taking place in the history. Moreover, the longer the period is, the more confusing old events seem. They look strange, enigmatic, mysterious mainly because of their roots in the ancient ways of life different from our own. The historian gives meaning to ancient events, describing them in categorical forms of culture, such as philosophical concepts, religious beliefs, morality, narrative form. As a result, the past appears as a reality, which is the continuation of the present. Significantly, the most important events stand out and "unnecessary" events are excluded basing on the purpose of the narration, specific style and point of view are selected, like the plot of a work of art is formed, and the historian is the author and the subject of an explanation.

Noted by the researchers, narrative of historical theories, which is bringing science to literary narrative, sometimes is exaggerated to the latter. Words, the grammar and syntax of any language are not subjected to clear rules, allowing distinguishing denotative and connotative dimension of this statement. Usually poets reach extremely impressive effect, playing with this ambiguity, which is also true regarding the great narrativators of historical reality. Historians would like to speak literal things, and not to tell about their research nothing but the truth, but it is impossible to narrate without using figurative speech and discourse, which is by its type more poetic or rhetorical than literalist. Purely literalist description of "what happened" in the past can only be used to create the annals or chronicles, but not "history." Historiography is a discourse that is usually aimed at the construction of a
believable story about a series of events, rather than on a static description of the situation, – emphasizes White.

Indeed, no one doubts that historical events occur and are more or less adequately captured by annalists, chroniclers, and other contemporaries. Accordingly, "feudalism", "capitalism", "medieval", "papacy", "proletariat", "socialist revolution" and others have been in effect before the historians and philosophers began to analyze them. But to imagine such phenomena as objects of historical science does not mean to photographically “reflect” them in the theory. We have to use a specific language stable manner with which the historical world is presented and makes sense. Apparently, there is a lot of fiction, and at least the possibility of different ways to present the studied phenomena shows this. But if the thought processes are quite rational, conclusions, where necessary, are deductive, explanation is nomological, although all this is not always realized with the form of narrative text, then nothing prevents such a theory from being considered scientific. Doubts arise when the focus is on the narrative and linguistic forms as literary figures. Whatever it was, the historical facts conceptually constructed in thought, but in the form of linguistic figures – in the imagination, and there in the appropriate discourse. Changing the discourse would mean redesigning the historic event, but linguistic figurative, say, narrative, would stay unchanged. The type of narrative can only change, such as a comedian description instead of tragedian, if true is Hegel's observation that history repeats itself, first as tragedy, the second – in the form of farce. More accurate to say: not repeats, but is described.

White, demonstrating the narrative nature of historical research, concludes that historical concepts are actually formalizations poetic insights that analytically precede them and which authorize specific theories that are used to make the kind of historical narrative explanation. According to White's, in the text work not only individual narrative scenes, but the text of the historical description itself as a complete explanation of the function of education, without any appeal to the law. History as the philosophy of history, combine a certain amount of "data", the theoretical concepts of "explanation" of the data and narrative structure to represent
them in the form of signs set of events allegedly occurred in the past. In addition, White insists, they include deep structural content, which by its nature in general, poetry, and in particular linguistic and which serves as uncritically accepted paradigm of what it should be "historical" explanation. This paradigm functions as a "metahistorical" element in all historical works.²

Recognizing the success of scientific historical explanation, White believes that there has not been without narratives. White goes even further, arguing that the "general" historical explanation is hidden in the very structure of the language of historical works. Based on the foregoing, we conclude that the analysis of the narrative content of the humanitarian theories, especially as to the existence of the laws as their explanatory power is a testament to the ongoing debate about what the story is closer and the human sciences: the science or art and literature. And if A. Danto, Hübner tend to first, then White tends to the second, differently evaluating the nature of the humanitarian narrative explanation. The question most often is that what allows to consider them scientific, and what – to consider them literary. Obviously, it is the presence or absence of the law. In local narratives of the existence of laws or law-rules are demonstrated by Danto and Huebner.³ With metanarrative, which White said about, the situation is somewhat more complicated. White was right, that entire text or texts of the relevant theory, and even the whole doctrine as a kind of meta-theory gives credibility to metanarratives. However, here it is easy to see nomological trail. So, naturally looks the changing of civilizations of Toynbee. Trying to present their theories as scientific, the authors mean the main feature of the scientific – laws. Such a law, in Marxist theory, for example, was the law of change of socio-economic systems, which in the terminology of White was typical of metanarrative, in terms of Popper – historicist statement, and in the Marxist sense – scientific law, as an empirical generalization "Blanc facts" as figuratively said Lenin. By the way, the Marxist concept corresponded to some of the ideals of science, at least in his time, which is why for a long time it had a reputation of a scientific theory. Another thing

is that the sequence of historical events can not be represented by classical laws. These are trends that have a probabilistic nature. Furthermore, the trend may suddenly stop or reverse. All this will distance the following types of human explanation, based on narratives, metanarratives, trends, etc., from classical nomological, which sometimes makes it difficult to assign them to classical scientific. But they can meet the permissive "relaxed" criteria of science and, remaining in the field of science, they may be useful not only as a whipping boys, but as "looking for" rigor and precision. Especially since the narratives, metanarratives and other components of the theory can play a key backbone role. A systematic is an important property of theorecticity and science.4

Findings

Systemological problems can be identified in any of the humanities, which with the help of the parametric theory of systems and ternary description language can receive adequate representation and the relevant nomological explanation. If the ideal of a "good" science is a quantitative analysis, then the boundary between rigorous science and non rigorous science is preserved, and the general parametric theory of systems is one of the possible ways to approach.

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Dzyubenko A.

CULTURAL STEREOTYPES IN MODERN FICTIONAL FEMALE DISCOURSE

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The article investigates the degree of the cultural stereotypes’ impact in the course of intercultural communication and in the fictional discourse created by modern English and American female authors.

Key words: cognition, concept, fictional discourse, background knowledge, stereotype.

The phenomenon of cultural stereotypes has long been of acute interest from philosophic and linguistic, political and sociolinguistic, psychological and gender regulated points of view. Therefore, the concepts of culture and culturally determined stereotype have become ones of the most dominant issues through which the rules and principles of the communication are interpreted. The latter, taken from the national culture angle, is described as “the person’s vision of the world that is formed under the influence of cultural ambience, thus becoming a culturally-predetermined phenomenon, and is represented both in the form of mental image and verbal structure” [3]. The focus of our investigation was in scrutinizing the stereotypes – their classes and forms of verbalization – that are most typical of the modern English and American female fiction. Though being, undoubtedly, subjective and gender determined in their treating the world and in mapping its image, these writers as the addressers of information can much be trusted in terms of authenticity and of purely female interpretation the concepts through “twice”-female perspective: the discourse was done by women-authors and is narrated by female protagonists. In other words, female fiction turns out to be the representation of the language in its present living form and of modern English and American culture and mentality.

As is known, the stereotypes can be formed by the characteristics one nation has of the other, of the culture of another nation and of all phenomena that make up the
conceptional base of the latter: norms of verbal and non-verbal behavior, cognitive
categories, prejudice and superstitions, moral and etiquette rules, customs and
traditions [2]. Among the classes of stereotypes the researchers tend to distinguish
among verbal behavior; non-verbal behavior (gestures, body language); national
character and other nations’ ideas of it; social situations and the behavior in them; the
peculiarities of the way of life and routine of a particular nation; cuisine; religion and
national rites [1].

Our investigation has shown that the abovementioned list can be added some
more issues to. The first to be discussed are the stereotypes concerning the
geographical names, the world capitals in particular. For example, New York is
described as loud, bright, glaring and blaring giant, as the city full of bustle and the
place where one can distract himself from all the destructive emotions that he used to
experience as he is never alone in this city and, therefore, can not isolate himself for
letting his/her negative emotions get bottled up: “Cassie watched as the city rose up
towards her, leaping out of the ground in huge sculpted shards of steel and glass, the
famous river meandering like a copper snake between them. She tried to understand
what the fuss was all about, but it was difficult from ten thousand feet up” [5]. The
precedent names (for example, the Statue of Liberty) are also interpreted within the
framework of New York stereotype description. Thus, the Statue all over the world is
associated with liberty, freedom and independence, but there is another conception of
it, represented by the female writers that serves both as the antithesis in the fictional
structure of the discourse itself, and as a proof that the precedent names the meaning
of which is well-rooted in the mentality of the nation can gradually alter its meaning
(due to some extralinguistic reasons or occasional usage of some native speaker). For
example: “The plane circled the Statue of Liberty – tall and proud and as green as a
peppermint – twice, as though making a heavy-handed point to her: See? Liberty.
Freedom. Independence. It’s all good here. But she wasn’t fooled. There was nothing
great about ‘freedom’ as far as she could see – it was just a piece of PR spin on the
word ‘isolation’ or ‘loneliness” [5].
New York is also a treacherous city that can indulge a person’s passion for money, success and public, even world, recognition, but at the same time it is capable of getting a person rid of positive emotions and trust in anyone who is around: “Two mornings later I woke up after a troubled night’s sleep to find that hijacked airplanes were crashing into the two tallest buildings of my city, as everything invincible that had once stood together now became a smoldering avalanche of ruin. I called my husband to make sure he was safe and we wept together over this disaster, but I did not go to him. During that week, when everyone in New York City dropped animosity in deference to the larger tragedy at hand, I still did not go back to my husband. Which is how we both knew it was very, very over” [4].

The stereotypical perception of Paris is based on its interpretation as the city of sophistication, fragrance and haute couture, London is described as the place for becoming socialized and cosmopolitan, New York is the place for experiencing a culture shock and psychological revival: “The girls had argued fiercely around her silent, teary form as to who knew what was best. London was nearest and most approachable, Suzy had argued, for a girl who’d never lived in a city before. Kelly had countered that what Cassie needed was a complete break from everything she knew, a baptism of fire to get her doing with her new life, and that New York was just the city for her culture shock. Anouk believed that she was better suited to Paris’s quieter sophistication, and she was already fluent in the language. They had argued all the way to the airport, no one able to edge ahead of anyone else because, in truth, nobody, not even Cassie, knew what kind of life she really ought to be living, much less where” [5].

The second to be discussed is the stereotype that can be included into the group of non-verbal behavior – the idea of impropriety of crying in the public. Here the point of being identified by the public is taken into account: this stereotype can be challenged, if the one, who openly gives vent to his/her negative emotions through crying, is the ‘weeper’ is not known in the ambience he/she is in. For instance: “Kelly had flown out that night, Anouk and Suzy had caught a train back to London together, and by midnight on the tenth anniversary of her wedding, Cassie was alone
and sobbing where no one could see. And when the tears were still falling on the plane twelve hours later, she simply comforted herself that anonymity brings with it the shamelessness of being able to cry very loudly in public. She looked out through wet eyes at the famous skyscrapers closing around her, the big sky folding down into smaller parcels of blue as the plane prepared to land. She might as well be landing on the moon as in Manhattan, and she felt a cold chill of panic surf through her as reality bit” [5].

There is one more widely functioning stereotype that is to some extent rejected in the present female English and American fiction, that is the stereotype that friends in childhood extremely rarely remain befriended and close in their grown-up lives. The destruction of this stereotype is even more enhanced by the fact, that some discourses have the characters who not only friends by themselves, but also had parents who were befriended long before these protagonists were born. In fact, it reflects the modern trend in people’s interrelations to have an extended circle of people who can come to help and be sincere and extremely reliable, be rocks to each other and closest confidants: “She looked down at the trio of childhood friends who were sitting together in a gaggle on the floor, examining a heap of shoes that had been upended from one of Anouk’s many bags. Their friendship had been arranged practically before their births. Their fathers had all been CEOs of the multinational cosmetics conglomerate Neroli – Kelly’s for the Americas in New York; Anouk’s for Europe, excluding the UK, in Paris; Suzy’s for the UK in London; and Cassie’s for Asia in Hong Kong. Before the girls were even born, their mothers had all been good friends, meeting regularly around the world for coffee and shopping trips as they accompanied their husbands to AGMs and conferences, And when the girls had been born, all in the same year – surely a collaboration by their mothers? – the friendship was handed down a generation as they shared crèches, rattles and nannies” [5].

The carried out analysis of the stereotypes’ presentation in the modern English and American female fiction showed that there are some (for example, concerning the geographical names) that correspond with the widely-accepted approaches to their interpretation as the places of sophistication, of becoming independent and resolute.
However, there are some current and gradually taking place shifts in the cognition of the English language speakers that transform the meaning of precedent names accompanying the analyzed stereotypes. More over, some of the behavioral (non-verbal) stereotypes are openly and bravely challenged in the modern fictional female discourse.

Литература:

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METHODS OF TERMINOLOGICAL NOMINATION OF LINGUISTIC TERMS IN ENGLISH

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The translation of linguistic terminology is an actual problem. First of all, it is constrained with the needs of an expanding sphere of translating services, where the most demand comes from representatives of various branches of a national economy and trade. Secondly, technological features and the difficulties with adequate transfer of industry terms to the target language represent the interest.
A.V. Superanskaya defines “term” as a word or a word combination that designate empirical or abstract objects and it’s meaning is specified within the scientific theory [1].

As far as terms classification, there are several different criteria.

The analysis of points of view (O.S. Ahmanova, L.L. Nelubin, V.M. Leichick, A.V. Superanskaya) on this subject allowed to highlight various criteria and terms classes. Further we will look at terms classification by terminological nomination method.

Terminological nomination is a theoretical process that has a practical application which consists of creating terms and implying them into speech and term systems [2].

So in this particular article we will examine one of the types of terminological nomination of linguistic terms—composition. V.N. Komisarov describes a linguistic term as a word or a word combination that means a specific concept used in linguistics [3].

By formal structure linguistic terms are divided by the following: word-term and word-word combination (noun-noun, noun-adjective). Word-term consists of one word. Words-terms can be simple – consisting only of one base (simplex) and complex – consisting of the base and additional affixes.

Words-terms that have only one base are called simplex. Simplex (from Latin “simplex”) means simple. Simplexes can also be simple – consisting only from one root (word, forma) and complex – consisting of two roots without affixes (biosphere, word-speech).

One word terms are non-uniform by quantity of word-formation components.

Based on this ground, one word terms makeup the following groups:

1) Term’s structure consists of one base: word, noun, unit, coin;
2) Term’s structure consists of one base and one or more affixes: meaning, modification, correlation;
3) Term is formed by adding bases: relationship, transform;
4) Term is formed by adding parts of words: backward;

A large number of the terms consisting of several words exist in linguistic terminology. Word combination terms, also called multi-component terms, can be:

a) Word combination in which semantic connection between components is expressed by an adjunction. For example: transformational equivalence, periphrastic conjugation

b) Word combination which components grammatically arranged (with the help of preposition or flexion [4]). For example: set of correspondences, level of equivalence.

Scientist like G.P. Troitskaya, V.M. Leichick, E.M. Haskina say that linguistic word combination terms can be two-(form class), three- (left branching construction) or multi-component (functional application of the derivational morphemes) [5].

Two-component terms are formed according to a certain quantity of models, for example:

1) Adjective + noun: morphologically transparent, casual clause, periphrastic conjunction, transformational equivalence;
2) Noun + adjective: equivalent lacking;
3) Noun + noun: word category, form class, zero element, word speech;
4) Noun + verb: order derivates, order changes, expression nominalize;
5) Adverb + noun: back-formation;
6) Participle + noun: derived noun, formed rule;
7) Adverb + participle: back formed.

Three-component terms are formed within the following models:
1) Noun + noun + noun: word order change;
2) Noun + preposition + noun: order of the derivation, part of the word, application of rule, degree of composition;
3) Adjective + adjective + noun: bidirectional categorical grammars, common semantic distinctiveness;
4) Adjective + noun + noun: morphological word decomposition, indirect word order, left branching construction.

Four-component and more multi-faceted terms are formed according to the following models:

1) Noun + preposition + noun + noun: text of speech conversion;

2) Noun + preposition + adjective + noun: meaning of the lexical stem, configuration of lexical units;

3) Noun + noun + preposition + noun: suffix part of the word;

4) Adjective + noun + preposition + noun: morphologic accommodation of the word;

5) Adjective + noun + preposition + adjective + noun: functional application of the derivational morphemes;

6) Adjective + noun + preposition + noun + noun: critical age of acquisition language;

7) Noun + noun + preposition + noun + noun: zero element of word decomposition.

Models of the terminological nomination that are given above are the most general, however there are some special cases, for example:

“The subsequent functional application of the derivational morphemes”. In this example the multi-component term is formed within not frequency model “adjective + adjective + noun + preposition + article + adjective + noun”.

Such occasional models are used in modern linguistic texts that relate to intensively developing subsectors of linguistic science (narratology, science of terminology, anthrop linguistics and others).

Within this article 150 linguistic terms from the English-Russian dictionary of linguistic terms by D.V. Hvorostin [6] were analyzed. As result it was determined that the most widely spread term within this selection is three-component term: noun + preposition + noun (26%), then two-component term: adjective + noun (20%). The rarest linguistic term within this selection is three-component term: noun + noun + noun and two-component term: adverb + participle – only 0,2 % (chart 1).
Terminological nomination of English linguistic terms (in % in decreasing order)

1. noun+preposition+noun: 26%
2. adjective+noun: 20%
3. noun+noun: 8,9%
4. adjective+adjective+noun: 7%
5. noun+preposition+adjective+noun: 7%
6. adjective+noun+preposition+noun: 6,8%
7. noun+preposition+noun+noun: 6,6%
8. noun+noun+preposition+noun: 4,3%
9. adjective+noun+noun: 3,2%
10. noun+verb: 3%
11. participle+noun: 2%
12. adjective+noun+preposition+adjective+noun: 2%
13. adjective+noun+preposition+noun+noun: 1,2%
14. noun+noun+preposition+noun+noun: 0,8%
15. adverb+noun: 0,5%
16. noun+adjective: 0,3%
17. adverb+participle: 0,2%
18. noun+noun+noun: 0,2%

Chart 1 - Methods of terminological nomination of English linguistic terms.

According to the chart the most common terms within this section are three-component terms 36,4%, then two-component terms 33,9% and multi-component terms (four-component terms and more) 22,2%.

This theoretical process has a practical application which consists of creating terms and implying them into speech and term systems.

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"THE POLICE RIGHT" AS SIGN OF THE RUSSIAN STATEHOOD

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Problems of "the police right" as sign of the Russian statehood are considered in article in a context of basic provisions of the doctrine of the state interest, allowing to prove need of sociocultural transit from religious to secular idea of the state and formation of the relevant system of social ideas of its utilitarian essence.

Keywords: police right, Russian statehood, state interest, police state, legality mode.

"The police right" as an element of the Russian statehood represents an institutional form of a state policy in which basis the idea of the state interest or the doctrine of the state interest, allowing to prove need of transit from religious idea to secular idea of the state in a context of formation of ideas of its utilitarian essence is put.

According to domestic historian A.S. Lappo-Danilevsky, "theoretical justification of this idea, in effect, relied on the natural right, but it was a little approved only thanks to some secularization closely connected with the doctrine of the state interest and found in a police state of Peter the Great" which "believed in
a basis of the policy concept about the state interest, closely connected with concept about "police" in a broad sense …".

The essence of the doctrine of the state interest during formation of a police state during Peter's I era was in Russia that "Peter the Great didn't distinguish advantage of the sovereign of advantage of the state and identified these concepts with concepts about interest of the sovereign and the state. The main regulations find out, for example, that it is necessary to understand under this term: interest is "an advantage of the sovereign and the state". According to the above principle, Peter the Great recognized that the tsar with his government has to care of welfare and the population useful to the state; that in view of the general advantage it has to issue laws, operate and install improvement in the state, and also preserve and judge the citizens; that, at the same time, the orders proceeding from it and leaning on that power what it has concerning the citizens, especially become obligatory for all population as they are proclaimed for the same principle, and that, so citizens have to obey implicitly to them".

According to certain researchers, during Peter's I reforms in Russia "the special type "regular, all-consuming state", officially careful to all parties not only public, but also private life of people is gradually formed so-called... The "fatherlike", bureaucratic care of the leader sovereign and the government of the people benefit, public and personal advantage of all citizens" became its symbol. The regular state has to be fair, her statement – a fundamental obligation of the "sovereign" which debt to care of the citizens and "to oppose eminence".

The doctrine of the state interest if to consider it in a foreshortening of a ratio of advantage of the sovereign and advantage of the state and an identification of these concepts with concepts about interest of the sovereign and the state, assumes existence of special obligatory rules of behavior which act as the set of instructions so-called "the police right" which, in turn, regulates different types of the public relations through a prism of a priority of interests of the state and, respectively, the sovereign. "Under the sign of aspiration to create essentially new system of ordering of the public relations right codification is carried out".

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In a context of the corresponding representations, Peter the Great analyzed problems of a ratio of the rights and duties of the citizens: "the state presents them the rights from which some go back even to "the natural law", and the most part corresponds to those services what they render to the state; after all they have to serve implicitly for the benefit to the state; they become his servants, that is in effect, servants of the sovereign representing the state, and responsible before it".

Peter I in the relation of a mode of legality in the state adhered to similar representations. As marks out A.S. Lappo-Danilevsky, "concept about "a reasonable order", maybe, has some impact and on that principle of legality which to Peter the Great didn't manage to be developed systematically, however, in the integral code of laws: it made some distinction between eternal laws and temporary, between management and court, between various bodies of administration and so forth; but the doctrine about the state interest gave still big force to this principle: "there is nothing more necessary for public administration", Peter the Great, as observance of laws spoke; according to such utilitarian doctrine it proclaimed need of the system of fiscal supervision and administrative justice which it started distinguishing from the court, knowing private offenses. The same principle of legality, obviously, demanded obligatory observance of laws by all individuals which couldn't plead their ignorance. However, Peter the Great wasn't able to prove the principle of legality quite: as the autocratic monarch, he had opportunity always to interfere with all affairs and to subject to pressure of the bureaucratic mode of all individuals".

Protoirey G. Florovsky, characterizing purpose of the right in "police state", in particular, notes that "for the Peters era in general it is characteristic that under image of laws ideological programs were published … And with intention under such lampoon and almost satire signatures at the spiritual authorities and ranks, – and thus as office humility and political reliability" were selected and required.

Thus the legislation in "police state" differed "a patrimonial rezonerstvo", and procedure of proof converts in "a peculiar means of a prinevolivaniye and coercion" as "it isn't allowed to object against impressive decree "понеже". The
government hurries to consider everything and to judge beforehand, and own reasoning of inhabitants is then unnecessary and superfluous. It can mean only certain unreliable mistrust to the power", probably, therefore, speaking to the modern language, the legislator hastened "to judge everything and to prove beforehand that didn't work to argue others that didn't take in head to judge differently... ".

Characterizing the legislation in a police state as a whole, it should be noted absence at the legislator of desire to keep in it continuity. On the contrary, in it the painful passion is distinctly traced "to break with the past – and not only to leave from the old coast, but also to break the coast for itself that also who didn't decide another to return... ".

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Zubareva V.A., Shevchenko S.V., Apurina O.D.
LANGUAGE AND CULTURAL NATURE OF THE TRANSLATION PROCESS
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In public life, as a result of the variety of cultures, religions, ideologies, philosophical and other values, always is a dialogue that is based on the circulation in
the public mind the various positions. The dialogue is a clash of ideas, their interpenetration, mutual influence.

To bring such a dialogical useful results regardless of the flow, it should be guided by certain principles. First of all, the recognition of equality of arms. Each side of the dialogue should have a measure of freedom, which eliminates the possibility of dictatorship, the relations of domination and subordination. Dialogue is possible if recognition of each party's right to exist and equally a world-view, a way of thinking, different values, attitudes and mutual respect for each other's positions, non-military pressure and other forms of influence. [2]

As Florensky P. and A. Losev suggest, for a man of modern times it is important to understand the world their home and world culture. In the experience of each nation has its own, unique, accomplished their own thoughts, their own efforts, our own national energy. In the culture of the nation, we find that perceived by other nations, re-interpreted, transformed into his own. Completely separated, fully immersed in the nations themselves do not exist in the world. An introduction to the traditions and customs of other nations makes a person rich, and spiritually, and emotionally. Turbulent change in the general cultural situation shows how constantly increasing need of combining ethnic and universal criteria. Dialogue of cultures is essential in strengthening interethnic relations, promote tolerance, mutual trust between the various nations and ethnic groups in society. Dialogue of Cultures aims to rapprochement and mutual enrichment of cultures: it enhances the spiritual, cultural outlook, development of universal human values, develop creative thinking, the acquisition of emotional experience. Ethno-cultural component is closely related to people's worldview, with its past and present. It relies on the ideological and aesthetic tradition of folklore and appears not only at the level of linguistic units, but at the level of content. The Latin term "culture" means the cultivation, improvement of something. Respectively, and applied to a person is cultivating, improving the formation of his image. Given this interpretation, culture is a prerequisite and the result of the formation of man.
The formation of man masters of Cultural Property (the historical legacy of art, architecture). Since achieving cognitive character are a combination of tangible and intangible heritage of humanity, so far the development of the original scientific principles is also gaining cultural values. The result was formulated didactic concept of culture - education and training of young people through culture. The process of interaction as the assignment and the creation of new human cultural values in the education system is the creation, that is, related to the culture in its dynamic aspect.

Any culture arises and exists within a unique nation in a particular geographic area and is made up of local and shared components. Through such local components and emerging national-specific differences in the language picture of the world, leading to a cross-cultural misunderstanding. It becomes clear why the transfer of names and descriptions of specific elements of another culture as problematic and requires special treatment. This approach involves taking into account the linguistic and extralinguistic material in the transmission of national identity, as well as socio-cultural conditioning of the transfer.

In any complex, unstable situation - a relationship in the Arab world, enterprise solutions or the relationship between the management and executive levels in a multinational corporation can likely detect communication errors and cross-cultural misunderstandings that prevent resolution of the problem in a constructive way [98]. National cultures are too different to interact seamlessly. In a world where it is impossible to do without intercultural communication at various levels - from interpersonal to ethnic - to any person involved in intercultural communication and interested in its effectiveness, may help understanding of the cultural diversity of the world, reflecting the most distinctive and characteristic features of a culture. Accordingly culture here is defined as the totality of the results of the human society in all walks of life and all factors (ideas, beliefs, customs, traditions, patterns of human behavior, communication and self-expression) forming and causing life of nations, classes, groups of people in a particular time [1].
All cultures in interpersonal use some unspoken, hidden rules, but they are important to understand the events and interpersonal behavior. Cultures differ in their "reading context", the use of hidden information that bears every situation. The more contextual information necessary to understand the social situation, the higher the complexity of culture. And the higher the complexity of culture, the more difficult to correctly understand and evaluate the social situation.

Returning to the analysis of the principle of intercultural dialogue is necessary to define the basic terminology, required by studying the interaction of different cultures in the formation and development of philosophical and pedagogical beliefs. Cultural interaction is assumed that one culture is dominant, ie, a culture that expresses the core values shared by the majority. It includes components of the global perception of the organizational culture that distinguish one from the other cultural organization. One of the key concepts of this process is a process of "acculturation" (in other words, cultural adaptation and socialization). When the process of dialogue between cultures operate successfully it is a "cultural synergy", which is understood as building additional capacity due to cultural diversity in the world for joint growth and development through cooperation. Emphasizes the similarities and common intent and integrates differences to enrich the human activity and existence. Through a combination of the best of different cultures create innovative approaches and new solutions.

As we know, language is a way of learning about the world and a means of communication. At the same time it acts as a guardian and exponent of spiritual culture, which is passed as from generation to generation, and in terms of educational institutions. It is no accident the level of culture of the epoch (and individual) is determined by the ratio of the language as a separate component of a holistic culture. The mission of education is to form the young generation of responsible attitude to the native and foreign language, the preservation and enrichment of the historical, scientific and cultural values.

To study the patterns of translation of great interest features of the language, either directly or indirectly caused by the culture of native speakers. Similar features
can be detected at different levels of linguistic structure, the rules of verbal communication, ways of describing extra-linguistic reality.

Easily demonstrated socio-cultural determinism of the vocabulary of the language. It is not only that the number of items in a certain field of activity is directly dependent on the degree of public interest in this sphere. Traditionally, as an example of such a relationship is mentioned many names of different types of snow the Eskimos or multiple names in painting horses Argentine shepherds. But not less interesting are the facts reflected in the meaning and use of lexical identity thinking representatives of the culture of the world. Thus, in English culture is particularly important «noon» - 12 pm, which are key reference point of time. It is not only the middle of the day (midday), but the end of the morning (morning), which lasts from midnight, partially overlapping and dark (night) and light (day) time. By this point, tied and a special meal - «lunch» as opposed to a main meal a day - «dinner», is eaten in the middle or at the end of the day. After starting «afternoon» (post meridian), seems to be the other half of the day, which lasts until sunset (before sunset or nightfall). But «nightfall» - this is offensive night (or, more precisely, the dark), the first of which, apparently, is «evening», because it can also be called «night». English tea (tea) is served in the late afternoon or at the end of the second half of the day (in the late afternoon), but there is still «supper», which is eaten in the evening (if «dinner» ate in the middle of the day) or late at night. In general, thus forming a picture of the day, typical of the English culture. [4]

Crucial role played by social and cultural factors in shaping the communicants' background knowledge, without which the interpretation of speech utterances. Of greatest interest to the theory and practice of translation make presentations directly reflecting the conditions of life and customs of a particular culture. In English homes bedrooms are often located on the second floor, so the phrase «It's late I'll go up» means the speaker's intention to go to sleep. When an American says that he wants to buy «a three bedroom apartments», his message will be properly understood only by those who know that in his country, except for individual bedrooms, and decided to have a common room, and so it is a four-room apartment [ 5].
In addition to the unique features that characterize each individual culture, there are factors that are common to many or some cultures. In addition, different cultures have always had and continue to influence each other. Real life refutes allegations of isolation and mutual impenetrability principal crops. Such doubts from full contact between different cultures expressed by some linguists, anthropologists, writers, philosophers and other cultural figures. The most popular for the concept, called "Sapir - Whorf hypothesis." This concept is based on the assumption that the structure of language determines the structure of thinking and a way of understanding the outside world. The nature of knowledge really depends on the language in which the thought knowing subject. People divide the world, organize it into concepts, and distribute value as it is imposed on them by the language. Cognition has no objective, universal character: similar phenomena develop in different pictures, due to differences in thinking, language differences are imposed. It follows that the mutual understanding among different cultures, speaking different languages, in principle impossible, language erected between thinking people of different cultures insurmountable barrier.

Each language creates a kind of "linguistic picture of the world", respectively, the structure of language is really able to identify possible ways of building messages, organizing thoughts expressed in a certain way, sometimes forcing the speaker mandatory use of some form. However, the dependence of expression of thoughts on how they are linguistic expression is relative and limited. Talking can realize the difference between form and substance of the statement of the case, to overcome the stereotypes imposed by the language. Today, when a Russian says that the sun "rises and sets," this does not mean that he does not agree with Copernicus and seriously believes that the sun moves around the earth. It can realize what is actually happening is quite different: rotating around its axis, the earth for a while turns to the sun that part of its surface, where it is located. [5]

The existence of a common culture and a common language does not mean uniformity of cultural and linguistic community. Each society is characterized by numerous territorial, social, occupational, age and other differences, which are
reflected in the features of the use of linguistic resources in separate groups of people. In addition, the same people may use language differently in different social situations. Different types of linguistic variation of this kind constitute the sphere of interests of sociolinguistics.

The study of bilingualism - human use of two language systems and the interaction of these systems in his speech is of high interest. Theory of contacts considers all types of bilingual mastery of both languages to the situation where a person is just beginning to learn a second language. Describes the different types of interaction of languages in verbal communication. On the one hand, the cases where the communicative equality of two languages, each of which is recognized as equally important social and equally used effectively bilingual. On the other hand, one of these languages can play a much more important role than the other, be more necessary and prestigious to be the primary means of communication for the bilingual. Both languages can exist as if in isolation from each other: the man is free to use each of them, but between the units of these languages is not a direct link, and the man could barely looks for units of one language into another language correspondence. On the contrary, it may be a kind of mixed bilingualism, where such links exist, and speaking the same language, bilingual easily into your speech appropriate words and phrases from other languages. Comprehensively studied the problem of interlingual interference. Dominance of one language over another in the minds of bilingual leads to the fact that under the influence of the dominant language (usually the mother), a bilingual speech in another language is changing. He unwittingly brings in some features of the language of the native language. The phenomenon of language interference of this kind is one of the obstacles when learning a foreign language, a more or less strong accent typical of most people who speak a foreign language. Nature of such contaminated speech depends on the content and ratio of forms and structures languages in contact. It is generally regarded as undesirable, the kind of offensive speech, create obstacles for successful communication.[6]
Bilingualism professional interpreter - it is not only the knowledge of the two languages, but the ability to identify and correlate the communicative equivalent means of language appropriate to the act of communication, and knowledge of the two cultures involved in the dialogue.

A comparison of the original text with the translation of comparative linguistics has long been used as a method to establish similarities and differences in languages and systems are compared in their functioning. In fact, the translation is a unique opportunity to identify the differences and sometimes similarities in the description of the same picture of reality by means of different languages. In this case, the picture of reality described in the original text and the translated text, are a necessary "third to compare" - tretium comparationis, - without which there can be no comparison. In this case, it is postulated that the original text and the translation adequately describe the same picture of reality. [8]

However, the translation is an important resource not only for contrastive linguistic, but also for comparative educational and cultural studies as well as the translation is not only "contact" language, as claimed by J. Moonen, but also a "clash of cultures". That translated clearly revealed similarities and differences in the national cultures of the societies in which texts are born originals and translations. To analyze the similarities and differences in national cultures found in the translation and the original, is it appropriate election semiotic bases. In this case, as the VG Gak, "culture can be viewed as a set of definite signs (culture)" [7, 76]. A significant part of the problem, which is designed to solve the translation theory and translation, respectively, and many transformations due to the asymmetry of the national culture, ie mismatch of cultures.

Such discrepancies are often served and continue to serve as one of the main arguments of the so-called translation of skepticism, ie doubt about the feasibility of an adequate translation. These discrepancies are not only due to the fact that in the original text can be described by the objects and phenomena that are alien to other cultures, but above all by the fact that the cultural background of the words and expressions that denote the most ordinary thing in different languages are different.
This cultural background is concluded mainly in the so-called potential Semachiah called otherwise "virtuemami" in the semantic structure of the word [7].

Thus, in terms of interconnection and interdependence of the modern world of different cultures are not isolated from each other, and constantly in contact and interact. Representatives of one culture encounter cultural sensitivity in direct communication with the carriers of these cultures at home and abroad and receive relevant information, oral or written, with the screen, in the newspapers, from literary and other sources. One of these sources, has become widespread in the world today are translations. Revealing the identity and diversity of cultural values, customs and traditions, translation foster mutual understanding and mutual respect, enrich the culture of each nation, are making a major contribution to the development of its language, literature, pedagogy, science and technology.

Play an important role in the transfer of the host culture, that is the culture of the target language. It is known that many of the national language and culture shaped by translations, mainly from ancient languages. Remittances have played a critical role in the culture of the Slavic peoples. Translations of religious books from Greek into Church Slavonic (Old Bulgarian) language, made by Cyril and Methodius, initiated the formation of the Russian language, Russian literature and literature. So, we can say that the dialogue of cultures - this is an exaggeration and reality. It is important to use the correct term, not relating it to immaterial events and facts and separating the real cases of mutual enrichment of nations and of individuals belonging to these peoples, achieving material and spiritual culture.

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In this article we describe the elements of secular and religious world view. Throughout the XX century, the interest to the role of world outlook factor in theoretical and scientific researches was growing. Therefore, at the modern stage the interdisciplinary area of religion, science and culture which allow identifying a possible interaction of different world outlook approaches and the value dominants of each culture are more actualized.

Key words: secular and religious world view, axiological guidelines, culture of the XX century

The appearance of a new science of culture at the beginning of the 20 the century is connected with the interest in religion. It was explained by the lost integrity of the human’s world-view. Secularization tendency was growing; it began with
moving from theocentrism to anthropocentrism, which led to the split of human nature (natural and supernatural) and the loss of the harmonious development of the individual. Looking back to earlier epochs, it was possible to identify and analyze the characteristics of the secular and religious world-view, and to come to some conclusions.

World-view of a secular man is very complicated, not very hierarchical, it is often noted that the perception of the world is closely linked with sadness, because it is based on the tragically complicated world-view. Antinomy of the world cannot be overcome in such condition. A man just can find a short peace in the process of learning and understanding the world. Its main sorrow is connected with the thought of death. In fact, the problem of life and death becomes the main one and finally boils down to one thing, to which the activity and the purpose of man are closely connected: to overcome the inevitable death by imprinting yourself and one’s name in art, discoveries, descendants. Questions about the purpose of life and death become culminating. According to the standpoint of secular outlook harmony of perception of the world is transient and temporary, because man is surrounded by mysterious nothingness and inescapable limit, which brings death (not by chance that in the twentieth century science paid so much attention to the problems of the extension of human life, it also reflects the dependence of the human mind, the fear of a secret of death).

In addition, from the standpoint of secular thinking, the human mind, though reached a high degree of perfection, still remains limited, restricted, boiled down to the same circle, "which hardly exceeds the limits of ... everyday small feelings" [3, p. 49].

According to the religious outlook the antinomy of consciousness can be overcome, human capabilities becomes increase. A man, who has understood the deepness of the divine infinity without doesn’t lose his personal, individual characteristics. God-man has reached "the most radical, the most logical and complete monism of worldly and otherworldly life, and through this – monism of worldly and otherworldly perception and monism of feeling human and the divine"
Therefore the antinomy of the divine and the human, physical and transcendent in a human itself is abolished in man’s world perception of the world. That’s why, in the religious consciousness the unity of the physical and the spiritual world, the natural and the supernatural, is being grasped, at the same time human capabilities expand, and it allows perceiving the world in the context of eternity and infinity. So the excuse of human life in terms of time and space can be found in the religious consciousness ("no sense dies", M. Bakhtin).

How the feeling of closeness to "other" world can be achieved or in other words, how is it possible to communicate with God? In the Gospel, one can find a way which is confirmed by the lives of many saints. Through the virtues (faith, love, hope, prayer, fasting, humility, meekness, patience, etc.) one can open an internal sight, and the soul starts to see an "invisible" truth. "Without the evangelical virtues man would have forever remained blind to the true values of life and, as a blind man, would have grope one's way through the gorge of terrible secrets of this world ..." [5, p. 107].

Among the philosophers of the past century, who tried to research the subject, the name of Archimandrite Justin (Popovic) is still not enough known, he was one of the leaders of the Serbian Orthodox Church of the twentieth century. His legacy is of the nature of philosophical and lyrical essays. This trait of creativity puts him in a row of scientists (the same is said about the outstanding Russian scientist and priest Pavel Florensky), which paved the way to faith for the intelligentsia. Tracing the human’s path to the finding the truth about the world, author in such a writing usually on the one hand examine the humanistic philosophical thoughts and pieces of fiction, and on the other hand, the orthodox philosophy and asceticism, which can be found in the writings of Holy Fathers. In the analysis of the interaction of secular and religious principles in culture and worldview, an approach, in which one can find a synthesis of theology, philosophy, and art elements, is of paramount importance. "Combine in oneself philosopher, theologian and poet – means to realize the deepness of life and creation, to meet the Secret using experience, which repose all beings and things, and to whose fullness seek, pour the knowledge and the experience in the most exemplary, the most beautiful man's word – poetic " [5, p. 9].
Many of the representatives of the Russian philosophy in the early twentieth century there were interested in the religious sphere. In general, this trend remains a distinctive feature of the Russian philosopher’s outlook, not excluding the period of the socialist system, despite the fact that it can seem rather paradoxical. Contemporaries of that epoch say that "... the de jure people were atheists, and de facto – Christians. Theoretically, denying God, practically living on God's commandments. For almost a thousand years of Christianity in Russia a special type of Russian man was formed" [1, p. 64]. Historical conditions in Russia in the XX century gave rise to the study of the phenomenon of concept “double world” of culture as a reflection of modern mentality [see 4]. Thus, it became possible to speak of the calendar “double world” of Russian culture, as reflected in the coexistence of two calendars in Russia, Julian and Gregorian, which is still followed by people. Spiritual culture is the sacred space of time, the secular culture follows new style and demonstrates the human’s rationalistic approach to the world, where the concept of time loses its mystical dimension and becomes a time of progress.

Due to the “double world” factor of culture, which is connected with philosophical approaches, the problem of understanding of cultural texts, interpersonal understanding, both within the same culture, and among different cultures, goes to the foreground. Interpretation of the text reflects and reveals valuable, essential core of culture, and its "limiting" value. Recently increases the role of understanding and interpreting not only in the context of the study of the peoples and cultures in the world, but also in the philosophical range of problems. And here the vectors of religious and secular outlook are being revealed.

The study of the spiritual aspect of human life never stops to be topical. For the man of 20th century the address to religious experience becomes both discovery and revelation. These days, despite the fact that the active processes of revival of religious foundations of culture are going on, starting with the celebration of the millennial anniversary of Christianization of Kievan Rus, and enough time has passed since the end of the eighties, the knowledge of religious realities and disclosure of history and
works of art from the orthodox position (despite Numerous investigation in this field) are still in demand [see 2].

Metaphysics is regarded as the highest level of philosophical knowledge. While not denying mysticism as a form of spiritual experience of mankind. This doctrine is about «metaphysical» overexpirience and supersensible laws of being, and it remains particularly topical in a landmark periods of history, including in the new millennium. Ideas and thoughts of philosophers of the twentieth century are outdated and offer solutions to many of the most important life questions, adapting it to the theological postulates for perception from the standpoint of the secular worldview.

Now the studying of the problem of interaction between religion, philosophy and art seems important. Various aspects of this theme are the subject of a wide range of scientists, but the theoretical understanding of this semantic field in a broad context, which involves and brings together different scientific fields (philosophy and theology, aesthetics and ethics, art and psychology), is rather complicated. This explains the need for basing on the methodology of modern humanities, and topical researches in this area.

References:


THE COOPERATIVE PRINCIPLE AND SPEECH BEHAVIOUR OF PROSECUTORS
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In the article we are analysing speech behaviour of public prosecutors from the standpoint of pragmalinguistic analysis. The aim of the paper is to study this behaviour according to the Conversational maxims of Grice.

Key words: pragmalinguistics, speech, Cooperative principle of Grice.

Speech behaviour is considered an automatic stereotypical speech manifestation, without conscious motivation, due to typical repeated situations of speech [2], and individual speech manifestation. We must distinguish “speech behaviour” and “speech activity,” because speech activity is motivated and dependent on target speech manifestation [4].

Any form of verbal communication, especially oral one, presupposes influence upon an addressee. Moreover, even a neutral joint presence has an impact of one person on another. For a successful impact on a listener, a public prosecutor should act according to the well-known Cooperative principle or the Conversational maxims, put forward by Grice [3]. The Cooperative principle means that any contribution to a speech exchange is engaged in as required by the accepted purpose or direction of the speech. The Cooperative principle includes four maxims:

The maxim of Quality
Try to make your contribution one that is true, specifically:
(1) do not say what you believe to be false,
(2) do not say that for which you lack adequate evidence.

The maxim of Quantity
(1) make your contribution as informative as is required for the current purpose of the exchange,
(2) do not make your contribution more informative than is required.

**The maxim of Relevance**
Make your contributions relevant.

**The maxim of Manner**
Be perspicuous, and specifically:
(1) avoid obscurity,
(2) avoid ambiguity,
(3) be brief,
(4) be orderly [3].

Let us now analyse the four maxims.

**The maxim of Quality**
The statement must be true. Do not say what you think is false, or what you cannot prove. In accordance with the law, public prosecutors must support the prosecution only if they are firmly convinced of the defendant’s guilt, if the examined evidence is supportive enough for it. In modern Russia, if prosecutors come to the opposite conclusion, their duty is to repudiate the charges.

**The maxim of Quantity**
The statement is to contain no less and no more information than it is required to meet current aims of the dialogue. Awareness of the speaker must exceed the awareness of the listeners. The speech will be effective only when there is some kind of “difference of potentials” between the speaker’s knowledge and the audience’s awareness. It is believed that speakers are able to keep the audience in a state of tension if they know that they have information which is three or four times more than that of the listeners. However, it does not mean that a public prosecutor should be verbose. Do not talk too much. Verbiage can only weaken the attention to the incontrovertible evidence.

**The maxim of Relevance**
A public prosecutor should not deviate from the main subject of the message. The court in Russia cannot restrict the duration of the public prosecutor’s speech at regular intervals, but the judge has a right to stop them if they deal with
circumstances unrelated to the case. Moreover, not only from the legal but also from the psychological point of view, public prosecutors should not talk too much in their speech. The knowledge that an addressee is given to say useless things reduces the audience’s attention, and a public prosecutor should give some rest for the attention of judges (especially the jury) not by giving pointless arguments, but by repeating the essential arguments of the prosecution.

**The maxim of Manner**

Speak clearly and avoid ambiguous phrases, or in other words be short and organised. A listener does not want to be involved in difficulty of word choice. Smoothness, lightness and elegance of speech give pleasure precisely because it does not require a great deal of effort for perception. At the trial, there should not just be clear speech but extraordinary clarity. Listeners must understand without effort. The speaker can rely on their imagination, but not on their mind and insight. Having understood, they will go further but if it does not happen they will reach a deadlock. This is due to the fact that a public prosecutor creates a simple picture of the world for listeners. Only in exchange for clarity a person can take another’s point of view concerning life. It is possible to convince only by showing that the addressee’s clarity is deceptive, that they do not see one or the other, that the picture is much more complicated than it seems to a listener. In all cases, a speaker counts not on concealing the truth, but rather on clarifying the situation.

Thus, a public prosecutor, for a successful impact on the listener, must follow the Cooperative principle, including the maxims of Quality, Quantity, Relevance and Manner.

The issues of speech influence and the relationships of linguistic signs and people who create, accept and understand these signs are in the field of pragmalinguistics. Pragmalinguistics, as an aspect of semiotics, involves a complex of issues associated with a speaking subject, an addressee, and their interaction in communication, in a communication situation [1].

A peculiar feature of judicial speech is the presence of some speakers: the judges, the adversary, the defendant and the public. Prosecutor speeches are primarily
addressed to the judges, who are, of course, the main addressee. Each speech begins with an appeal to the judges or to the jury. Another addressee of a judicial speech is the speaker’s adversary whose argument, evidence or conclusion must be disputed. Due to the criminal procedure in modern Russia, a state prosecutor cannot directly address those present in the courtroom, but nevertheless they implicitly address both the defendant to correct them and the audience to prevent a crime. But in pre-revolutionary Russia a prosecutor could directly address the defendant.

Therefore, judicial speech is characterised by the presence of not one but four addressees: the judges, the adversary, the defendant and the public. To the last two addressees a state prosecutor addresses implicitly. Successful cooperation between an addressee and an addressee is associated with what is considered to be the subject of pragmalinguistics.

The subject of pragmalinguistics is the issue connected to the choice of language means from an available repertoire for the best impact, the problem being one of choice of those units from a number of synonyms with the help of which the speaker has the maximum impact on the addressee. In addition, this choice has the least conscious character of the least deliberate action.

References:


In this paper we describe sociocultural bilingual person as one of the types of linguistic person. This person is represented as a combination of different types of bilingual sociocultural persons, which show themselves in a different way in different social situations, types of speech activity, and demonstrate different speech behavior.

Key words: linguistic person, situation, sociocultural, competence, norm, role

Anthropocentric character of contemporary linguistic researches realizes, first of all, in study of questions, oriented on sociocultural and ethnocultural linguistic personality.

The notion of personality plays the most significant role for linguistics, in which person is defined more exactly as linguistic person, who performs speech activity. The term “linguistic person” is a basic notion, which divides on separate constituents. Sociocultural bilingual person is one of the types of linguistic persons, which can be picked out by us taking into account personality’s variation of means of the first and the second languages during speech activity, differentiated use of them according to the situation type, a social role, social positions, and the level of competence in the second language [66, 4].

Study of a sociocultural bilingual person as a subject of secondary speech activity allows us to examine him from different positions, firstly, as a personality with features of a character, peculiar to the concrete bilingual personality, secondly, as a bilingual persona, who owns generalized features, which attribute to him in some situations and during the process of communication with other personalities.

Exploring communication of one person with another in dynamics, V. Rifler Engel picks out two major categories of a personfactor: 1) typical for this person,
connected with characteristic features inwardly peculiar to this person; 2) accidental, connected with the state of ego in the moment of situation perception and interpersonal attitudes, for example during conversation in a group of interlocutors [67, 47-56].

We accept all these features of person, because according to some moments we can perceive something typical for bilingual person, and due to other moments we become acquainted with consequences of circumstances, which he went through.

We study a bilingual linguistic “person” from two positions: 1) as a person (individual) and 2) from the point of view of personal features, which are peculiar in this situation to all bilingual personalities, typical for them. “Person” and personality, character of a person is generalized knowledge about features of a concrete person, it is a “character”, associated with this person in this episode of communication with him. “Personality” is a hypothetical construction, about which we make assumptions, as a result from what a person says (or thinks), does (or forbears from). With the help of this construction we try to explain constant features of a character, which differentiate this person from other ones and give basis for making a forecast of further behavior of this subject in these circumstances [68, 288].

The whole continuum of conversions lies between personality and an idea about personality of our interlocutor, which is reflected in his speech and actions. M. Moss determined these conversions in the following way: from “simple masquerade” to mask, from “role” (character) to person, from person to name, individual; from individual to being, who owns metaphysical and moral value; from being to fundamental form of thought and action” [69, 22].

Examining bilingual person from personal point of view as hypothetical construction, which has constant features of a character, which differentiate sociocultural bilingual person from other types of linguistic persons, we try to give typology of this person, representing him as a totality of different types of bilingual sociocultural persons, showing themselves in a different way in different social situations, types of speech acts, demonstrating different speech behavior.
Linguistic person is understood by scientists in a different way: 1) philologically. In such case linguistic person is a synthesis of roles, cultural and historical masks and individual style (V.V. Vinogradov), in this case the object of an investigation is a text (or totality of texts) as cultural and historical phenomenon of philology, on which basis reconstruction of speaker’s style is realized, creative peculiarity of any author is characterized; 2) linguistically. We can find such understanding of linguistic person in Yu.N. Karaulov’s works, who says that in this case linguistic person is a totality of abilities, which provide readiness to creation and perception speech products, in this case the object of an investigation is a discourse, which allows describing individual language of a speaker [70].

Sociocultural bilingual person philologically is understood by us as a totality of linguistic capabilities, which provides readiness to creation and perception of speech products on the second language. We are interested in the way bilingual person creates discourses of different plans on the second language, starting from colloquial style possession to ability to talk on every form of literary language of the second language, and the way he becomes bilingual, changing from one form of communication to the other.

Discursive abilities of sociocultural bilingual person during the second language learning and mastering show themselves in his readiness to learn words and word combinations of the second language, to broaden his vocabulary - it is a biverbal semanticlevel. On this level bilingual person shows his abilities to increase his competence from lowest level of competence on the second language to the highest level of competence, when a bilingual person can fluently speak on the second language. On this level separate words appear, and relationships between them cover the whole diversity of their grammatical and paradigmatic, semantic and syntactical, associative connections, which totality is summarized by united “verbal system” [71, 34]. Discursive abilities of the second level account for adequate real or conceivable world’s fragments reflection in a discourse. Discursive abilities of the third level are oriented on appropriateness of verbalized acts usage in social interaction of people. Each level represents bilingual person in its own way. We should also single out
Discursive-relevant foundations, which can help to reveal typical features of person’s speech behavior.

Determining typology of bilingual linguistic person following factors should be taken into account: 1) speaker’s ability to vary his speech on the second language; 2) speaker’s ability to vary his speech in the conditions of intercultural communication. Discursive abilities of speaking bilingual person show themselves, first of all, when he can to vary his speech subject to situation, performed social role or social position. An ability of his speech to vary show itself also when he can speak on the second language’s different existent forms (from low colloquial language to literate form). Dolezhel’s opinion about attention to the speaker’s figure seems to be true, when speaker is classified as one of the factors “making for variation of speech, singling out different types of speakers due to social and situational features”[72].

Variation of speech in the speaker’s activity becomes apparent on different levels of communication – from knowing different languages’ means (and variation, each of the languages alternate usage due to conditions of communication) to social, so called stratification variation; as such variation reflects stratification of linguistic society on layers and groups. W. Labov calls such speech variants, which depends on social characteristics of speakers, indicators: each variant indicates social position of native speaker [73, 50]. Moreover, usage of variants acceptable by standards can depend on speech conditions, style, genre, attention of speaker to his own speech, official/informal situation and etc. One and the same native speakers can choose different variants due to these conditions. So, in official situation, when a speaker tries to control his pronunciation, he chooses more distinct norms of pronunciation, for example, [тол’ко], [чилавэк], [буд’т] [только, человек, будет], while in informal situation he prefers reduced variants: [токъ], [чылэк]. It is a stylistic variation.

Forming structural-stylistic model of sociocultural bilingual person, we will take into account two circumstances: 1) his ability to be a member of the second society and an element of social structure of secondary society; 2) an ability to vary the speech on the second language stylistically.
Since communication is included in social relationships of interlocutors, a bilingual speaker, contacting with the other person, is included in the system of social relationships of the other society. From this point on he has to formalize his activity due to norms, which regulate these social relationships. F. K. Bock says about cultural and linguistic forms, which regulate behavior of social subjects - members of a society.

Cultural form is a set of interconnected and partially arbitrary expectations, conceptions, beliefs and agreements, which are shared by members of a social group, and this set, as it can be shown, influences or influenced on behavior of some members of this group [74].

Linguistic forms are cultural forms par excellence, as generally, there is a really high degree of agreement between members of linguistic community in determination of qualities and potential distribution of phonemes, morphemes and etc., known to this group. Such partially-arbitrary conceptions and expectations influence in a quite predictable and certain way on linguistic behavior of members of this group, staying, as a rule, in areas of sub- or overconsciousness [75, 373].

These cultural and linguistic forms contribute to regulation of speaker’s speech in different social conditions, that’s why according to American researchers (W. Labov, F.K. Bock) there can be different types of speakers due to social and situational qualities of speech. Following thought of these scientists, we single out different types of sociocultural bilingual person, due to position that they hold and role that they play. So, in conditions of realization of social relationships of inequality, authoritarian and non-authoritarian sociocultural bilingual person can be singled out.

Social categories such as status, prestige, social role are examined by researchers as factors, which influence on stylistic variation of language for a long time. Czech linguist I. Kraus assumed these categories as a basis of classification of factors, which form a style, and among them he differentiates those, connected with: 1) character of linguistic statements and their functions; 2) orientation on speaker and listener; 3) estimation of speaker’s personality [76].
Fruitful attempt to bind role structure of human behavior with functional-stylistic differentiation of language was made by K.A. Dolinin, in his opinion, “functional styles are nothing but, generalized speech genres, i.e. speech norms of certain, quite broad classes of texts construction, in which generalized social roles, such as scientist, administrator, poet, politician, journalist and etc. are realized. These norms as any other norms of role behavior are determined by role expectations and role directions, which society makes of speakers (writers). Subject of speech (an author) knows that texts of this kind, which pursue this object, have to be constructed in this way, not otherwise, that other people (readers, listeners) expect from him exactly this speech behavior” [77].

Functional styles reflect traditional idea about activity of this kind, which was made in this culture, its (activity’s) social status, i.e. the way society looks at it, which demands are made of her, who is occupied with it – again role directions and role expectations, which being accepted by subject, determine his appeal to himself, as a role performer, a speech addressee, a role partner, a speech subject, an object of a role activity” [78, 62].

V. Vinogradov made attempts to discern social underline basis in stylistic variation of literary language, and interconnections of these linguistic subsystems’ groups of native speakers in mutual relations of literary language with common language, dialects, jargons; he repeatedly proposed the thesis about social-expressive tint of linguistic means. The scientist examined social-expressive tint of linguistic means in connection with social-communicative fixedness of different functional speech varieties. He forestalled some ideas of modern sociolinguistics about dependence of speech from situation and social roles of interlocutors. He wrote about dialogue varieties following words: “Dialogue models, differentiated due to typical categories of life, were fixed in social consciousness. So, it is said, “official conversation”, “office conversation”, “intimate conversation”, “family conversation” and etc. Even with presentations of different forms of social interaction, such as “legal process”, “discussion”, “pleadings” and etc. we connect certain associations with attendant speech forms. There are different types of social-expressive tint of
words as well as there are different types of social-expressive types of dialogue” [79, 161].

As we can see social-stylistic speech variety in speech activity of the second language speakers allows us to construct different models of bilingual person subject to his social status, social role and occupied social position, where his speech realizes.

Moreover, the typology of bilingual person can be examined from a position of his speech activity and speech behavior realization in intercultural communication. Interlocutors for full value communication have to know not only each other’s language, but also each other’s culture, as every fact and process of intercultural communication can be characterized due to level and depth of interlocutors’ penetration in contacting cultures. From this point of view, according to K. S. Miloslavskaya, following levels can be singled out: 1) cultural perception; 2) cultural rapport; 3) cultural “solidarity”. The first level can be conditionally represented through the statement: “I suppose, know and consider that the other person thinks and acts in a different way”; the second level can be conditionally represented through the statement: “I know and understand why the other person is different, and I can agree with an explanation of his disparateness and accept it”; the third, the highest level, can be represented through guaranteeing of mutual the statement: “I understand and I am ready to share them” [80]. The goal of the first level is cultural tolerance, the goal of the second level is to provide mutual cultural adaptation; the goal of the third level is to achieve mutual cultural association.

In conditions of intercultural communication bilingual people, representatives of different linguistic-cultural communities, aspire to treat with patience each other’s culture, assimilate sociocultural experience of a partner, for avoiding conflicts and collisions and reaching mutual understanding. However, there can be barriers of misunderstanding and communicative troubles on the first stages of communication, that’s why speech behavior of bilingual people can show itself in a different way. Therefore, researchers say about two major types of ethnic specificity’s
manifestation: 1) when one and the same actions have different interpretation in different ethnic cultures, 2) when one and the same content realizes in different actions.

E.F. Tarasov, examining problems of intercultural communication, raised a question about necessity of a community of linguistic consciousness, as the community of linguistic consciousness is a necessary prerequisite for speech communication: an incomplete community is a basic reason of communicative conflicts. Conflicts of misunderstanding between partners are consequence of their belonging to different national cultures [82, 30].

For realization of the thesis about the community of linguistic consciousness it is necessary for bilingual people, despite continuous consciousness, formed on the basis of their native language, to form an additional linguistic world image on the basis of the second language.

According to G.V. Kolshansky’s definition, linguistic image is a secondary ideal world in linguistic flesh: “Existence of a language as material form of human’s thought fixing, and that’s why, “that totality of knowledge, possessed by person’s thought on a certain stage”, creates new problem in interpretation of expression “world image”. This problem turns a question about content of this expression in such way, that world image as a totality of person’s knowledge about the world is substituted by world image, which exists in the language, i.e. linguistic “world image” [83, 22-23].

Primary linguistic world image of bilingual people was already formed. Linguistic world image, created on the basis of objective world conceptualization, by means of the second, studied language, now arranges in layers on primary linguistic world image, and presentation of world image on the second language, as on the first one, is realized in the form of language and is built on the principle of peaks: “World reflection is carried out by the way of reflecting its peaks, that is to say, it is not the whole world, but its peaks are subject to reflection, i.e. only those its components, which seem to be the most important, the most relevant, more completely characterizing the world, in speaker’s opinion” [84, 111].
O.G. Pocheptsov calls relationships between a certain area of the world (a peak) and its linguistic representation as a linguistic mentality; this definition is understood here as “not only person’s outward things, but also the world, created by person, and quite often it for the most part stops its existence, when its bearer and creator – person, i.e. world of person’s speech acts and his states disappear” [84, 111].

This thought is developed by N.F. Alephirenko, who thinks that model of the world is a spiritual phenomenon of linguistic nature creation “in connection with ability for articulation and categorization of reality: to single out its bilateral elements (with the plan of expression and the plan of content), and also to establish between them syntagmatic and paradigmatic relationships. In this sense generating model of the world is semiotic, and it fixes only significant for its fragments of vital activity. Significance of one or the other fragments is determined by their compliance with net of value-semantic relationships, which lie in the basis of respective ethnic culture”. The model of the world stays essential by life, while its value-semantic guiding lines correspond to society’s semantic organization, economical structure and comply with ethnic cultural demands of people [85, 90].

Such peaks of ethnic culture, which form linguistic world image and lie in its basis, include cultural value principles: value orientations, world view, traditions, customs, norms, words-concepts, analogous words and phenomena – everything, that form sociocultural experience of a nation, learned during the process of socialization. Bilingual person, entering the second linguistic and cultural community, also goes through the stage of secondary socialization, learning peaks of the culture and other things, which form sociocultural experience of the other nation. Such constant elements of culture are the basis of secondary linguistic world image.

Such nationally specific components of culture contribute to conflicts creation during intercultural competence, as partners don’t know the culture of the other linguistic-cultural community, and that leads to collision, realization of different types of behavior during conflict situation. That’s why in such situations, when bilingual person is still unfamiliar with partner’s culture, he performs as a person of cultural-emergent type, stick to his own culture, and he looks at everything from a
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position of ethnic centrism, perceiving the other culture through the prism of his own culture.

We single out three types of sociocultural bilingual persons, reasoning from three levels of competence on the second language: 1) sociocultural bilingual person, who knows a language poorly, makes different interference mistakes during his speech (from phonetic to semantic, phraseological), that is the result of his defected competence on the second language. K.Z.Zakiryanov, examining interference as interosculation of elements of one language to the other, leading to deviation from the norm, sees the reasons of interference appearance in structural divergence between languages, which are mostly noticeable in genetically different, unrelated languages.

Structural divergences between languages that are compared can be divided on three types: 1) presence of differential features in native language and absence of them in studied foreign language; 2) presence of differential features in studied foreign language and absence of them in native language; 3) presence of different differential features in both compared languages in one and the same system of linguistic means [86, 37-38].

Sociocultural bilingual person, having the second level of linguistic competence, has a comparatively good command of the second language, knows linguistic system of the second language, rules of this language usage in different communicational situations, tries to learn literary form of the second language. There is a less amount of interference mistakes in his speech, but there are some cases of mixed bilingualism (explicit and implicit), displaying in insertions of different types (intercalations). Insertions are considered by B.H.Hasanov and A.E.Karlinsky as 1) phenomena of different kinds, which are not connected with defected character of linguistic competence on the native language (Language 1), but as deviations in connection with the second language(Language 2) influence on the speech activity of bilingual person on the second language (Language 2), which are known as intercalations; 2) as stylistic device of realization of fiction-literary bilingualism [88].

2) Sociocultural bilingual person of the second level of competence is characterized by not only advanced level of linguistic competence, but also
possession of sociocultural skills, usage of language, according to social roles and in different social situations. He becomes equal in rights participant of socially regulated and determinised interaction, changing his speech behavior subject to social components of situation, sphere of communication and linguistic context of utterance.

3) Sociocultural bilingual person of the third type is characterized by the highest degree of competence. He knows both languages on the same level, changes one language on the other freely, has diglossia, switching from one form of existence on the other easily. Combination of diglossia with bilingualism is evidence of high level of bilingual person’s competence and his ability to satisfy his communicative-linguistic requirements in the second language. He has cognitive, encyclopaedic level of knowledge, knows culture of a nation, whose language he studied very well. Such person can be called communicative person, which can be considered as “a totality of communicative abilities and characteristics of a person, which allows him to carry out discursive activity” [89, 5-6].

N. Ya. Lemyaskina singled out following major characteristics of communicative person: 1) psychophysiological peculiarities of a person; 2) a speaker’s aspect; 3) an addressee’s aspect; 4) a statement’s aspect; 5) mega communicative aspect; 6) an aspect of communicative ideal; 7) an aspect of communicative expectations; 8) a cognitive aspect [90, 14-17].

In this model communicative person is represented extensionally, as it was taken into account not only system of linguistic and speech abilities of a concrete person, but also the way these inner prerequisites of communicative act are corrected and supplemented with outer context of communication – an addressee’s specificity, situation of communication and cultural context.

There is also communicative person of elitist type. According to the degree of knowledge of language’s communicative opportunities, linguistic person can belong to intra-national type of speech culture: elitist, mid-literary [91].

Communicative person, in our opinion, is the highest level of manifestation of dynamic model of linguistic person, which opening as a person occurs in the system “potential-realization”. According to S.V. Olenev, a dynamic, communicative model
contributes to realization of person’s linguistic ability. According to him, “dynamics is an activity’s attribute, during which realization of potential, which is peculiar to linguistic system and linguistic person, as a unique native speaker, takes place… That’s why dynamic modeling of linguistic person has to be connected with description of speech intellectual activity, performing as mutual realization of language’s potential and linguistic person’s potential” [92, 56-57].

On the basis of dynamic model of bilingual person’s speech intellectual abilities formation, we can observe the development of his linguistic abilities from simple phrases formation on the second language to advanced knowledge of language and possession of communicative consciousness. I.A. Sternin determines communicative consciousness as “a totality of mechanisms of person’s consciousness, which ensure his communicative activity. They include communicative directions of consciousness, a totality of mental communicative categories, and also a set of norms and rules of communication accepted in society.” [93, 296]

Development of communicative person’s linguistic ability is considered by us in the frames of trinomial system, described by A. A. Leontiev: “linguistic ability-linguistic process-linguistic standard” [94].

According to degree of linguistic ability’s realization we single out: 1) sociocultural bilingual person of the first degree of communicative decisions development and linguistic competence; 2) sociocultural bilingual person of the second degree of communicative decisions development and linguistic competence; 3) communicative person.

Dynamic communicative model of bilingual person’s linguistic abilities development presumes development of his abilities to that level when he gains not only linguistic knowledge and communicative skills, but also confers culture of another society in the form of linguistic signs and non-verbal means of culture. Social nature of linguistic ability, if psychological side that is the prerequisite of its developmentis not taken into account, shows itself in the fact that it helps to confer culture of a society. Social nature of linguistic ability is determined in the way that it is formed, from one side, in the process of system of linguistic signs’ learning, and
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from the other side, form of activity, creating prerequisites for its learning, that is intercultural communication plays a decisive role [95, 262].

So, the bases for singling out different types of sociocultural bilingual person are: 1) social nature of bilingual person’s linguistic ability, which becomes apparent, when bilingual person, socializing in secondary linguistic community, confers social norms of communication and behavior in the second society; 2) psycholinguistic nature of linguistic ability, which becomes apparent in mastering of linguistic system by bilingual person, during the process of transfer from subordinate bilingualism, when competence of lowest level is actualized, to coordinative bilingualism, which allows bilingual person to operate with two linguistic codes freely and switch from one language to the other and from one form of existence of the second language to the other; 3) cognitive nature of linguistic ability, which allows bilingual person to learn cognitive base and cognitive structures of the second language, including frames, where knowledge is accumulated, concepts – peaks of the second language culture and finally 4) thesaurus of the second language.

On the basis of potential linguistic ability’s realization in the process of real communicative (physiological) activity of bilingual person we single out following types of sociocultural bilingual person: 1) sociocultural bilingual person, which can be differentiated, according to performed social role and held position (authoritarian sociocultural bilingual person and anti-authoritarian sociocultural bilingual person); 2) cultural-emergent bilingual person, who realizes different types of behavior in conditions of intercultural communication, subject to the form of interlocutors interaction – ethnocentric or acculturational. During ethnocentric form of intercultural communication interaction of bilingual interlocutors proceeds in the conditions of ethnocentric communicative intercultural interaction, when any conflicts are possible due to misunderstanding of national-specific peculiarities of a culture. In the conditions of acculturational type of intercultural communication it is possible for interlocutors to adapt to another culture, showing patience and tolerance, different communicative strategies of mutual understanding are used. And in this case we can say about cultural-emergent person of different typology in conditions of
ethnocentric and acculturational forms of intercultural interaction; 3) different subtypes of sociocultural bilingual person due to the level of acquired language competence, which is connected with fact, that during process of the second language learning and secondary linguistic system mastering linguistic abilities of bilingual person become apparent on different levels of competence on the second language.

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VERBAL EXPRESSION OF EMOTIONS IN ENGLISH

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This article deals with the problems of verbal expression of emotions, emotional phenomena closely related to cognitive processes in the English language are using their knowledge in other areas of the emotions, in particular, cognitive data, and on this basis developed a linguistic concept of emotion.
Keywords: cognitive science, emotion, emotiologiya, verbalization. Cognitive theory of emotions (emotiology), combining cognitive psychology, linguistics, the study highlighted the new problems of emotional phenomena. In studies using emotiology obtained in other fields of knowledge about emotions, in particular, cognitive data, and on this basis developed a linguistic concept of emotion. It is therefore logical that emotiology is defined as the science of verbalization, the expression and communication of emotions.

In this theory, emotions are considered closely related to cognitive processes and their relation is justified as follows: cognition is emotion, and emotions affect cognition, as they fit with all levels of cognitive processes. It follows the concept of a linguistic nature of emotions, and as follows: a person (the subject) reflects the existing world, but not everything, but only a necessary or valuable at this time. The reflection process emotions regulate emotions, as they are the reflection of the world as intermediaries in the language due to the fact that they express the importance of the site in the world for the speaker and the listener. A necessary condition for the existence of the communication process, coupled with emotive state is the context that "may clarify the meaning, to nominate one of the many values" [4].

The British traditionally considered unflappable, unemotional nation where highly valued restraint and self-control. Open expression of emotions, especially negative ones, in the English communicative culture is not welcome and is even considered a disadvantage, as evidenced by the example, the fact that words such as emotional, effusive, demonstrative, excitable, in English, have a negative connotation (Stop behaving so emotionally! / Her effusive welcome made us feel most uncomfortable one), and the word emotion (emotionalism) refers to an excessive display of emotion, a condition in which a person loses the ability to control them (interestingly, for the characterization of a drunken man in the English language there is a fun idiom - tired and emotional, which literally means a tired and emotional).

At the same time, the "cool and reserved English" regularly give as gifts to each other a smile, which is also reflected in verbal communication and in some cases expressivity and expressiveness are different. They often give a higher valuation as
the interlocutor, and everything going on and the observed, using numerous
superlative unit (How absolutely marvelous! / You are absolutely fantastic / You're
being extremely kind / That's brilliant. I'm delighted you are coming, that's fantastic),
extensive use of intensifiers (Thank you so much / I am most grateful); not stingy
with compliments (Oh, thank you very much. You are a dream come true (teacher -
student for bringing a cup of tea) / Your daughter is a genius, she is absolutely
fantastic (parent-teacher 1 Examples are taken from the dictionary Longman
Dictionary of English Language and Culture, where the words are effusive and
excitable with marks derogative.

Russian language, which tend to be open, uncontrolled expression of emotion,
is so called by researchers, in particular by A.Vezhbitskaya, one of the Russian
cultural values, in contrast, in everyday life, compared with the English, is often more
restrained: they rarely smile, do not like the least, not trust compliments. This
difference concerns the phatic communication or interpersonal communication [2].
To understand the manifestations of emotions in different cultures, we consider it
necessary to distinguish between concepts such as emotional and emotive, which is
proposed to determine the following: emotional - instinctive, unconscious, unplanned
display of emotion, which is psycho-physiological needs; emotion - a deliberate,
planned a demonstration of emotion, which has a communicative setting. In the first
case, the emotions are natural, spontaneous, open demonstration of feelings are in the
second - the experience of emotion is intentional and is a strategy of communicative
behavior. "Emotionality and emotiveness have different directions: the first focuses
more on the subject (it's emotion for me), the second is aimed at the object (the
emotions to others)" [3]. Returning to the example with a smile, you can specify that
the British smile is more emotive, while the Russian - emotional.

Especially English communicative culture is that the sides are more focused his
attention on the feelings of others, they are required to be careful (careful,
considerate, thoughtful) for others and their feelings. This is no accident, because the
whole system of English politeness is an object-oriented, as opposed to Russian,
which is more closed in the subject [1].
An interesting example is given in that regard, the English-Russian dictionary of synonyms: "You" re not too gay today”, she accused him. "And it's not very polite to Judith; we are all in such festive mood at home (R.Ayres) Today you are not too happy - she said it with conviction, it is not very kind to the Judith: all in the family today is in holiday mood.

The differences in the manifestation / demonstration of emotion allow two types of communications - emotive and emotional. Emotional communication - a spontaneous, unplanned, natural demonstration of emotion speaking as a manifestation of his inner emotional states, not necessarily taking into account the reaction of the person or others. Emotive communication - this is a deliberate, controlled demonstration of emotion, which is aimed at him and the speaker used for strategic purposes: the impact on others, a demonstration of loyalty, kindness, warning of possible conflict, i.e. it fulfills a social function.

Rules expressing emotions are unstable and vary from culture to culture, from period to period within the same culture, from one social class to another. Over time, they require the use of different media (vocal / nonvocal, verbal / nonverbal) and expressions of emotion. Thus, in the XVIII century - Century emancipation of emotions - it was fashionable to faint, it was forbidden to utter invectives and print, the sign "handkerchief" was included in the semiotics of grief, separation. Judging from the literature of the time, the English-speaking peoples have demonstrated coldness and indifference to each other, were replaced in the XX century. Accordingly, the language (as well as non-linguistic) means of expressing sentiment lost relevance and pragmatism.

References:


This article deals with the problem of semantic parameters as well as synonymic relations within the multidimensional synonymous paradigm with general meaning "compassion." On the basis of the English and Russian languages we study semantic, stylistic and semantic and stylistic synonyms as components of a single subsystem with their main features and functions.

Keywords: Semantics, synonyms, paradigm, compassion.

The purpose of this article - to identify the material of unstudied group of similar meaning of the words the degree of synonymy in order to obtain specific confirmation of intuitive assumptions about the availability of semantic links between the study units, as well as their location in order to strengthen the semantic relation. We take the material belonging to the same semantic sphere - the expression of emotions: sorrow (sorrow, grief), pity (compassion, pity), grief (sadness, grief), sadness, mourn (sorrow, sadness), sympathy (empathy, compassion), kindness (goodness), regret (regret, sadness), compassion (compassion, pity), mercy (compassion, mercy), commiseration (sympathy). "The borders of the hierarchically
organized paradigm emerged as clear synonyms (e.g., marked in many dictionaries synonymous word pairs sorrow - grief, pity - regret, etc.), and words for which there is no current opinion, whether they are synonymous or not (for example, a couple of words sorrow - mercy, sorrow - sadness, etc.) "[1]. It is therefore important delimitation on the basis of empirical data and the introduction of quantitative indicators of synonyms of the words, are not synonymous or exhibit minimal communication. Based on ideographic thesaurus by Roger [10] as an indicator of English words for the emotion "compassion" was defined the word sorrow, which gives an idea about the content of the concept. We present some dictionary definitions of the noun “sorrow”, the components of which can be used to isolate a number of English-language taken with a value of "compassion", claiming the synonymy:

• «a feeling of unhappiness, sadness or grief over loss or wrongdoing» (a feeling of unhappiness, sadness, grief due to loss or offense)[6];
• «a feeling of sadness, grief» (sadness, grief) [5];
• «a natural feeling of sympathy, grief, sadness to somebody's suffering» (the usual feeling of regret, grief, sorrow, because of someone else's misfortune) [4];
• «a feeling of sympathy, kindness, mercy and compassion to somebody's tragedy or loss» (empathy, kindness, and compassion toward one's tragedy or loss) [9].

It should be noted that the quantitative methods in linguistics - is the use of calculations and measurements in the study of language and speech [3]. Number of paradigmatic relations is set by counting the co-occurrence and will determine emotions in entries of different dictionaries. Semantic relevance of parameters to describe the structure of the lexical-semantic core sorrow evaluated "by the frequency - depending on how often it is found in entries, nominating concept sympathy" [1].

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academic vocabulary of modern literary language in 17 volumes (1948-1965), the New explanatory dictionary of the Russian language word-formative TF Ephraim (2000), summarized in Table 3.

Semantic volume word for "sympathy" for the data of the Russian language dictionaries

<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Лексемы</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>total</th>
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<tbody>
<tr>
<td>1. Sympathy</td>
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<td>2. Compassion</td>
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<td>33</td>
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<tr>
<td>3. Regret</td>
<td>2</td>
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<td></td>
<td></td>
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<tr>
<td>4. Responsiveness</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>19</td>
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<td>5. Mellowness</td>
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<td>17</td>
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<td>6. Pity</td>
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<td></td>
<td>17</td>
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<td>7. Participation</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>11</td>
<td></td>
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<tr>
<td>8. Empathy</td>
<td>1</td>
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<td>10</td>
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<tr>
<td>9. Sorrow</td>
<td>1</td>
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<td></td>
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<td>7</td>
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<tr>
<td>10. Kindness</td>
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<td>6</td>
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<td>11. Mercy</td>
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<td>5</td>
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<tr>
<td>12. Compassionate</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
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<td>13. Devastate</td>
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Thus, the maximum number of semantic links in the articles studied dictionaries...
have sympathy (36 connections), which suggests its greatest extent semantic, then in order of number of semantic links follow compassion (33) regret (19), sensitivity (19), mellowness (17), compassion (17), participation (11), empathy (10) grief (7). Located on the periphery of kindness (6) charity (5), compassionate, contrition (4), sensitivity, sympathy (3).

Thus, "in order to determine the systemic organization of the noun subsystem ¬ the paradigmatic perspective and identify types of semantic relationships of words according to the Dictionary of the English language was counted data on the amount of semantic scope and degree of semantic relation with the value of the meaning sympathy", obtained from all surveyed dictionaries "[2].

References:


Two types of theories in socio-humanistic knowledge different in their quantitative and qualitative approaches, are examined. Each of them doesn’t have any absolute advantage over the other. They should be considered as complementary.

Keywords: humanitaristics, theory, scientific nature, method, quantitative and qualitative approaches.

Preface

In methodology of science the analysis of signs of "good" scientific theories and other means of knowledge representation has started long ago [7]. We now have a perfect image of the classical scientific theory, which went down into almost all scientific and academic monographs and books on the philosophy of science [4, 8, 10]. Since the ideal of theory is initiated by natural sciences, the work on the development of this kind of image for the humanitaristics still goes on [1, 2]. The purpose of this article is the analysis of two irreducible to each other types of scientific theories in the socio-humanitaristic sphere.

Most of socio-humanitaristic theories in their formal characteristics, in particular, in principles of system-forming, in idealized object-constructs, in a certain conceptual apparatus, in the presence of the subject and the object, etc., are similar to the natural science theories and can be called scientific. Some of them, moreover, use rigorous methods, including mathematical, statistical and others, discover the laws, build classic explanatory models and generally focus on classical scientific
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requirements. The other part has specific features, such as narrative structure, where there is no appeal to the laws, lax methods or expansive understanding of the methods, and in general, they do not correspond to the classical canons of general scientific, although such classic requirements like internal consistency or logical coherence, still remain. Often these theories are not as strictly organized, but their productive ideas often allow them to function quite well, especially if they are taken from popular philosophical doctrines or their herald - a charismatic personality. If one denies these theories in their scientific nature then the sphere of socio-humanitarian sciences will become too narrow. But it would be also rash to expand significantly the boundaries of scientific nature. The practice of scientific research itself has identified the right way: softened classical canons of science a little, in particular, allowing narrative explanations, an expansive interpretation of the method and other practices to come into the science, and so the humanists themselves, unlike methodologists are not always concerned about pre-scientific justification of their theories. And if the scientific results are obtained, the theory is difficult to be accused of being unscientific. So it becomes necessary to extend, modify or reduce the requirements. However, the theoretical knowledge is still usually, anyway, is estimated to verifiability, accuracy, formalizability, and predictiveness, methodological character as having a rigorous quantitative, structural and other methods and results obtained to define it as a scientific or unscientific theory. However, if in natural sciences it is relatively easy to do that due to methodological character of their sciences, it is not always possible to do the same in socio-humanitarian sphere. In natural sciences it is difficult to imagine a theory without a method: any theory, applied to the research, is already a method, not to mention the various methods inside the theory. In the humanitaristics, not all theories have methodological character in this sense. Some are recognized as scientific theories, but do not constitute a rigorous method of investigation of empirical material, but have a fruitful creative ideas, original approaches that enable to construct the object in question in a new way, to see the reality behind it in other way, etc. This is the case when they construct not only the subject itself, but the object. Perhaps in the future,
such theories ultimately develop into classic scientific-methodological theories, but at this point they have to be distinguished from the theories oriented toward the natural sciences / general scientific ideals and standards.

Denoted two types of theories organize research practice in different ways that can be named as different approaches to the study.

In the socio-humanistic sciences, particularly in philology and study of literature, history and sociology as well as the distinction between two types of theories, two types of approaches to the study of the reality that is displayed by these theories, can be distinguished. These types of approaches represent some kind of abstraction, as in the actual research practice they are sometimes intertwined even in the arsenal of one researcher, not to mention all the scientific community, they are not always used in full, and taking into account the heterogeneity of social sciences and humanities, it is even more difficult to distinguish them. Nevertheless, such a distinction will be useful for several reasons. First, the ambiguous status of scientific character regarding to a number of socio-humanistic theories do not always prevent their use in the study. Second, not all such theories may be used as a method, but they work as an approach. Third, the allegedly non-scientific or socio-humanistic theory of unmethodological character can play a significant role in development of socio-humanistic sciences, i.e. rigorous scientific nature, methodological character and effectiveness do not always coincide.

In sociology, these two types of theories that condition the relevant approaches are found most clearly. Theories and approaches of the first group are guided by the ideals of classical scientific nature. Many of them are quantitative (from lat. quantitas) because their task is a quantitative process and analysis of large amounts of information, but not receiving of it, hypotheses advancement and their confirming or refuting, desire to explain, not just to describe the phenomena. They are characterized by establishment of rules between the individual characteristics of social phenomena for the sake of formulation of theoretical models and generalized forecast. The positivist’s directives are often proclaimed there insisting on clear fixation of empirical data and prohibiting interpretation of empirical material, as it allegedly
inevitably moves the scientist in the area of subjective philosophizing. Hence the focus of sociological theories on the search of the laws as a distinguishing feature of science that was emphasized by the founder of sociology, Auguste Comte [9, p.78-79]. Mathematical, statistical methods and formalized procedures are considered as basis of reliable scientific knowledge in sociology.

The main drawback of quantitative approaches perceive in the fact that they can measure only the common characteristics that are implied to be typical. In addition, the information collected is often quickly outdated. Therefore, the quantitative methods of data collection and analysis provide a superficial snapshot without affecting, for example, the deep layers of public consciousness. The consequence of this are simplified ideas of the object being studied, failed predictions, erroneous conclusions [6, p.8].

Theories of the second group, which can be called qualitative, (from the latin. qualitas) rely upon so-called free, unstructured, interpretive, qualitative methods of data collection and processing. Some authors do not even try to apply the word "method" to such theories, replacing it with a more general concept of approach, strategy, research practices, preferring to speak about these methodologies as about the aggregate of directions, but not the sequence of actions. Exactly these terms can better describe qualitative research as a particular type of sociological research, radically different from the classical "quantitative" not only in collection and analysis of primary data, but also in the methodological bases [5, p.6]. The results of qualitative research, as it is a scientific research, must meet the same criteria for internal consistency, logical connection, and other academic requirements as to the results of classical studies. Therefore, qualitative researches provide quite acceptable results in scientific sense. However, even in this case it is impossible to do without the consequence of actions called methods. But the emphasis is on the other thing. The target goal is to understand the meanings of actions or statements of the people under study.

Original philosophical and methodological orientation of qualitative approaches is refusal from the concepts of objective and neutral observer, who does
not allegedly affect the object of observation. It is assumed that the researcher has his own subjective position that must be taken into account. In addition, the research focuses primarily on the study of individual aspects of social work or social consciousness, namely, real-life experiences of specific people in specific circumstances. But broader social issues related to social groups, movements, social institutions in a particular social situation can be tracked through the prism of an individual. Additional sources of information can also serve as quantitative data, in particular, statistics, but their analysis is also based on analytical approach. It can be opposite depending on the purpose of the research: qualitative study will be an additional source of data for quantitative methods. In this regard, the quantitative and qualitative approaches should not be opposed, but rather considered complementary.

The emphasis on the individual in qualitative social research manifests itself in relation to the empirical material. This is primarily unstructured evidence selected from a variety of documents: the texts of interviews and observations, personal and official documents, photographs, video sources, etc. The data on the subjective opinions of the people, expressed most often by lengthy statements, less often by gestures, symbols that reflect their views is also called primary. The future of sociology is often associated with this turn away from general and average patterns to individualization of sociological knowledge and re-orientation to local cultural and ethnic issues, to the true humanization of sociology. Apparently, this position is the same extreme as the appeal to solely quantitative methods, which are supposedly considered to be the only scientific.

Compared with quantitative approaches qualitative research has the following unique features. First, the processes and conditions studied, as well as their value are not strictly measured, or even not measured at all in terms of quantity, frequency or intensity. Second, the phenomena are studied in their natural environment. Third, they are interpreted in terms of the values which they are given by involved in the study individuals and not from the point of allegedly aloof and disinterested observer. For example, in answer to the question: "How did you like the book?" - We get an answer, indicating a subjective value attitude characteristic of the individual, in his
own words, from his social experience, knowledge and values. Such data is not analyzed mathematically but by analytic disclosure of their meaning using a variety of techniques, starting from describing and commenting and ending with encodings as a special connection of data to construct theories and categorization as conceptual refinements [11, p.49-146, p.118]. Fourth, the reports are compiled in a narrative genre and vary depending on the research objectives and the addressee to which they are intended: to the general public, to colleagues for a scientific publication or for discussion. This report instead of objectified scholarly supposedly objective and impartial representation of the object, is a lively narrative with lots of quotes from the spoken or written language of people under study, with interpretations, reflections, theorizing of the researchers about this social object. To compile this report, as well as for the entire study, not just professionalism is required, but also a special "theoretical sensitivity" as a set of requirements to the researcher [11, p.35]. "Theoretical sensitivity" means acknowledgement of the subtle differences of data values, the adequacy of the research situation, insight, ability in interpreting the data to understand and separate right from what is not the one [11, p.35]. In other words, it involves not only what can be taught, not only skills, but also talent, inspiration, intuition, a literary gift, and other subjective, poorly rationalized qualities of researcher.

Qualitative research methods are used extensively for the study of individual aspects of social life. As the process of developing a particular problem they involve not only the availability of specific information in the form of personal documents and text materials with evaluative statements of people, but specific methods of data collection, processing and analysis, including theorizing and interpretation of the researcher, as well as the requirements to the researcher, his experience, skills, conceptual flexibility, capabilities and talents.

The opponents of qualitative approaches correctly see elements of subjectivity and arbitrariness in the reasoning of the researcher about the different kinds of texts and personal documents and, as a consequence, ambiguity and invalidity of interpretations [3, c.4]. We can agree with this, but there are no research programmes
and researchers themselves without drawbacks. Weaknesses need to be eliminated, and the qualitative and quantitative approaches and techniques should be used as complementary with their advantages and disadvantages.

Findings

Thus, we can state that qualitative approaches in sociology study individual aspects of social life, use personal documents and texts from evaluative statements of people, include theorizing and interpretation of the researcher, require skills and a talent. They perceive elements of subjectivity and arbitrariness, which reduces their scientific significance. Quantitative approaches are objective and accurate, but they simplify and average picture of the object. Both approaches should be seen as complementary, not only in sociology, but, apparently, in other socio-humanistic disciplines.

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This article discusses the lexical items belonging to the group of nouns which denote attributes, status, quality, etc., i.e., such names, which in linguistics is called abstract.

Keywords: semantics, abstract names, feelings.

The purpose of this article - to consider the allocation of a special subclass of abstract nouns based on the theory of abstract names.

Center of the universe is man. The inner world of the physical and emotional states of the person and the outer world of relationships reflect the abstract names of the physical and emotional states. These names are in between the actual concrete and abstract proper zones, as the world of inner sensations material, but invisible. Our feelings are generated by feelings and emotions are expressed as.
Abstract name is the result of understanding the complex world of states, relationships, connections, properties. Complex ideas behind the abstract name, grow up not of reality, and of its transformation. These transformations are saying makes watching the outside world and for the relationships existing within it. Abstract name - is a special angle of vision from the perspective of the speaker. [3]

Abstract nouns do not have a physical form. Abstract nouns are words that mean "abstract" ideas that can not be tested directly through the five senses. They called intangible ideas that are part of our lives. Unlike concrete nouns abstract nouns, you can not see, feel, touch and hear.

Abstract nouns denoting feelings, emotions, properties, concepts, thoughts, experiences, states and traits are called abstract. Our five senses can not detect abstraction. They are devoid of color steps form, sound, smell, taste and texture. Therefore, any intangible abstract noun (love, hatred, joy, pleasure, strength, weakness).

They are formed by suffixes or change the root word. Child, for example, a real noun and childhood - is already in the intangibility of abstraction. Nouns with the following suffixes are often a distraction:

-Tion;-ism;-ity;-ment;-ness;-age;-ance/-ence;-ship;-ability;-acy.

Usually abstract uncountable nouns, sometimes express their specific manifestations of concepts. Then they become countable - with the indefinite article, sometimes the multiplicity and possessive. [1]

He hated weakness - he hated weakness
She had a weakness for good clothes - she had a weakness for beautiful clothes
She had many small vanities and weaknesses - She had a lot of little weaknesses.

Conceptually - an important part of communication. Abstract nouns can express data graphically. However, students and writers need to avoid ambiguity in the use of concepts.

Words like love, freedom, beauty, taste and justice can mean different things depending on the recipient. Under good taste one understands eclecticism and
originality, the other - clean and modern. Teachers and editors are often advised to use material to supplement the abstract nouns footnotes that explain the transmitted message. Although no expressive abstraction is often not enough, the real nouns make offers more clear.

Abstract name is a high point in the space of a nominative language picture of the world. It is able to represent in himself the results of the knowledge of reality and the results of human thinking, abstracting activity of the human brain.

The basis for this assertion is the common understanding of the essence of the nomination process, reflected in the theoretical positions of local linguists. They reflect the understanding of the category, as the area of language, which specifically dock language and thought, and carried their interactions. Nomination of objects and phenomena of the world necessarily involves first the knowledge of these objects and phenomena in the totality of their properties. Identification of the most important properties of objects and accompanies the subsequent stage of their nomination. Man uses naming as a means of fixing the known and isolated from the outside world with all the elements, characteristics and qualities.

Speaking people - the subject of mental activity directed toward the construction of the world picture, an image of reality within themselves, in their intelligence, and link the human reality and language. Appeal to the characterization of the human factor in language, first of all, the inclusion of figures of the speaker, study the features of the processes of human perception, the choice of language units, depending on the point of view of the speaker, to determine the theoretical space of our research.

Human perception plays a special role in the process of naming the phenomena of the world in the language. Already in the first stage is divided by the world for a person to certain objects, some of which are in the foreground and act as figures, and others - in the background, acting as a backdrop for the former. Such a selection of objects related to the physiological characteristics of the human eye.

Thus, "the name has a key role in the nomination process. A wide range of names can be any element as the objective world and the internal world. Name can
mark all in this world. Consequently, a nominative language testifies to the increasing complexity of human intellectual activity in the process of learning them an increasingly complex world, new realities emerging in the surrounding reality "[2].

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**ANTONYMY IN ENGLISH**

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>This article discusses the antonymy in English.

*Keywords: antonyms, antonyms opposite.*

From the point of view of linguistics antonymy - a relationship that exist between the antonyms; vivid manifestation of systemic relations in the lexicon.
Antonyms form a logical basis incompatible opposing specific concepts. Each of these concepts is characterized concretized positive content. Contrary to the specific concepts are simple negation of each other, are not the ultimate manifestation of qualities, properties, etc., expressed by the generic term. They express a weak contrast and do not form a logical model antonyms: large – small, the young - young or middle-aged - elderly (cf. old); big - little («small, insignificant") [1].

Antonymy understood as a fairly broad class of semantic correlation is a means of expressing the category of "contrast". Antonymy - a phenomenon in which the lexical meaning of the words reflected them against one another. The main criterion is permanent, their joint use contexts. Antonymy literally runs through it: from the spoken to the very top of the poetic and prosaic word [4].

It is important to emphasize that antonymy is one from the universality of language: it is inherent in all languages (Russian: good - bad, Italian: pace - guerra (world - the war), English: day - night, German: lang - kurz, Turkish: olumlu - menfi (positive - negative), Spanish: pobre - rico (poor - rich), and so on, and the units show the overall structure of a fundamentally opposing values and the great similarity in the structural and semantic classifications of antonyms. antonyms problem in the years studied by such scholars linguists as: L.A. Novikov, E.I. Rodicheva, V.N.Komissarov, A.A.Kireev, I.O.Gritskoy, A.A. Ufimtseva and so on [3].

Antonyms are called by different pronunciation and meaning the opposite of the lexical items. The study of antonyms in the English language, as well as synonyms, contributes to the expansion of vocabulary and improve language proficiency. With the compilation of antonymous pairs can be stored much more lexical units than by simply memorizing them.

Their opposites - antonyms may not have all the words. Lexical items denoting concrete objects can not have antonyms. For example, nose, chair, hand, tiger, wolf, cup and others.

Translations into English have their own characteristics. The degree of opposition on certain grounds may be different. So, there is the antonym of the word
hot cold, but can be a hot and antonym for the words cool and chilly. So, between a pair of hot - cold with intermediate contrast.

Usually contrasted says, is a sign of its value or quality. Most often it is the adjectives, but can antonymy and other parts of speech. For example, the verbs buy - sell, hide - seek or adverbs good - bad, early – late [1].

Antonymous pairs of nouns characterized by the following groups:
2. Words denoting the activity or condition of a person or a society: war - peace, sloth - activity, drunkenness – sobriety.
3. Words denoting time: start - end, morning - evening.
4. Some other conditions: heat - cold, clarity - muddiness.

Virtually all qualitative adjectives have antonymic pair:
Wise - stupid
Light - dark
Strong - weak [2]

All the above examples are the root antonyms antonyms, i.e. having different roots. Root antonyms, which express completely opposite concepts are called polar. And those that express intermediate concepts are called gradual.

But there are cognate antonymous pair formed by affixation. In this case, the prefix or suffix to the word opposite meaning. For example:

Constructive - destructive
Convenient - inconvenient
Literate - illiterate
Harmful - harmless
Possible – impossible [2]

These are called derivational antonyms.

There are also other ways of expressing antonymous relations. This complementary opposites that are opposed within the same generic fields:

Daughter - son
Franchisor – franchisee - the one who provides the franchise and the one who uses it.

Of particular interest are the so-called avtoantonyms when the same word may have opposite values. Such words include, for example, handicap - handicap, injury, nuisance, which in sports is set to "edge." Hold up can mean "support" and "prevent". A striking example is the verb to dust, meaning "dust" and "clean up".

Mastering antonymous series enhances associative connections and better learning new vocabulary. So do not neglect the study of antonyms in English.

List of References

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ENGLISH DIMENSIONAL ADJECTIVES

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The given work touches upon the research that was carried out in order to determine the range of lexemes that form the lexical group of the dimensional adjectives in the English language and to classify these lexemes in microsystems.

Key words: dimension, adjective, lexical unit, lexeme, microsystem.

The dimensions reflect one of the key features and characteristics of any object of the physical world – its space existence. Parametric features are very important for people in their everyday life as it is necessary for any person to feel him- or herself at any given moment in the certain place. The dimensional category is examined within
the scope of the philosophy, the psychology, the linguistics and other branches of
science. The numerous linguistic researches show that the dimensional adjectives are
one of the world long-standing lexical strata that has been widely used for thousands
years. The dimensional adjectives are characterized not only by their historical
stability, long standing origin, semantic wealth and functional width. These lexical
units are used practically in all the works that belong to the bélles-léttres style.

The dimensional adjectives, being widely used and rich in synonym, became the
object of research of many linguists such as Varshavskaya L., Kardashuk O. and
others. Petrishyna M., Ukrainian researcher, explains such an interest towards
the dimensional adjectives using the fact that the parametric lexis as well as weight,
space, time lexis reflects the key features of the structure of the lexical system.

The analysis of the works devoted to the dimensional lexis research shows that
linguists have different objectives and methods studying this lexical group. There are
many works aimed to research the parametric lexis on the basis of the Russian
language (Kapralova S., Korobeynikova V.), the Ukrainian language (Linnik T.,
Kardashuk O.), the English language (Bublik O., Zhukova V.), the German language
(Bondina O.) and others.

The linguists often use the comparative method of inquiry to analyse the
dimensional lexis. Such linguists as Zubovskaya N. and Gribanovskiy A. made their
research on the basis of English and Russian. Those linguists who work on the
comparison of two or more languages pay their attention on the synchronism as well
as on the diachrony.

The adjectives were selected from the English-Russian dictionary (edited by
Muller V.K.) and Oxford advanced learner’s dictionary using the sorting method.

221 lexical units were selected to make a linguistic research.

As a result of the research the dimensional adjectives were divided into seven
groups. They are:

1) dimensional adjectives that represent some large size. Among them there are
adjectives that describe the size of body parts, organs (*ox-eyed* - having large round
eyes, like those of an ox; *macrocephalous* - having an exceptionally large head and
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brain); those that have an abstract description (boundless - being without boundaries or limits) and others. The dimensional adjectives include synonymous groups (conjoint - involving two or more combined or associated entities and joint - formed or characterized by cooperation or united action; enormous - very great in size and immense - extremely large). Some adjectives of this group reflect the Comparative degree (outsize - very large or larger than normal).

2) dimensional adjectives that represent some small size. The microsystem representing this group of adjectives includes lexical units that describe objects which are not possible to be seen with the naked eye (microscopic - too small to be seen by the unaided eye but large enough to be studied under a microscope); lexical units that describe the size of the physical world objects (diminutive - extremely small in size) and others. There are synonymous groups among these adjectives (feeble - lacking in volume and fiddling - trifling or insignificant). The adjectives with the shade of the Comparative degree (less - smaller in size, amount, degree) and the Superlative degree (indivisible - unable to be divided; infrangible - incapable of being broken or separated).

3) dimensional adjectives that describe some length. The adjectives of these group may be used to describe some hair length (crop-eared - having the hair cut so short that the ears show), to describe the length of some body part (duck-legged - having short legs, like a waddling duck), to describe the ability of overcoming some distance (long-range - capable of covering great distances without refuelling). This microsystem of adjectives includes synonymous (approximate – near, close together and close - being near in space or time) and antonymous groups (long - having relatively great extent in space on a horizontal plane and short - having little length). Among the adjectives of this group there are those that reflect the Comparative degree (further - more distant in space) and the Superlative degree (hindmost - farthest to the rear) with their nominal meaning.

4) dimensional adjectives that describe some width. The adjectives of the present group are used to describe some clothing size (fly-away - fluttering or streaming in the wind, windblown), to describe the spread width (comprehensive - so
large in scope or content as to include much; extensive - large in extent, range, or amount; far-flung - widely distributed, wide-ranging), to describe the operand (compressible - capable of being compressed or made more compact) and the agent (dilative – capable of making wide or wider) and other options.

5) dimensional adjectives that describe some thickness. It is necessary to point to the fact that this group of adjectives is really rich in synonymous units (bony - thin or emaciated, skinny - thin, scrannel – thin, lean – thin and raw-boned – thin; slim - small in girth or thickness in proportion to height or length and slender - thin and delicate in build; gracefully slim; bulbous - shaped like a bulb, swollen and convex - having a surface or boundary that curves or bulges outward, as the exterior of a sphere; fat - thick, broad, or extended and well-fed - fat). Some antonymous groups are presented in this microsystem (skinny – thin and fat - thick, broad, or extended).

6) dimensional adjectives that describe some depths. The given lexical units may concern the description of the body part position of some being (hellow-eyed - having deeply sunken eyes, typically as a result of illness or tiredness), the location of some object in the space (inside - situated or being on or in the inside, interior; internal - situated on the inside), some bottomless pit (abyssmal - very profound, limitless; bottomless - too deep to be measured; fathomless - too deep to be fathomed or measured). The adjectives of this group form synonymous (inside - situated or being on or in the inside, internal - situated on the inside and inward - located inside) and antonymous ranges (deep - far distant in time or space and superficial – shallow, not profound or thorough).

7) dimensional adjectives that describe some height. Among these adjectives there are those which describe the orientation of some object (down - moving or directed downward), some stature or object’s height (low - having little relative height; cobby - shortish and thickset; scruffy - stunted in growth; high - being a relatively great distance from top to bottom; lank – long; tall - having greater than ordinary height), some location on the vertical axis (downstairs - located on a lower or main floor). The adjectives of this microsystem may be united into synonymous groups (low - having little relative height and scruffy - stunted in growth) and
antonymous ranges (*low* - having little relative height and *tall* - having greater than ordinary height).

The research shows that the dimensional lexis is really numerous in the English lexis. The lexical group that includes dimensional adjectives can be divided into 7 microgroups such as dimensional adjectives that represent some large size, small size, length, width, thickness, depths and height. The number of units that form each of the above-mentioned microugroups is indicated in the Table 1. Using the information from the Table 1 it is possible to say that the most numerous microsystem is that one that includes the adjectives that represent some large size and the smallest one is that one which is formed from the adjectives that represent some height. It is obvious that the amount of adjectives that represent some large size and some thickness make up about one half of all the units of this lexis.

### Table 1

**The proportion of the dimensional adjectives in the microsystems**

<table>
<thead>
<tr>
<th>Microsystem</th>
<th>Total Number of units</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>large size</td>
<td>64</td>
<td>28,8</td>
</tr>
<tr>
<td>small size</td>
<td>28</td>
<td>12,7</td>
</tr>
<tr>
<td>length</td>
<td>24</td>
<td>10,6</td>
</tr>
<tr>
<td>width</td>
<td>20</td>
<td>9,3</td>
</tr>
<tr>
<td>thickness</td>
<td>42</td>
<td>18,9</td>
</tr>
<tr>
<td>depths</td>
<td>25</td>
<td>11,4</td>
</tr>
<tr>
<td>height</td>
<td>18</td>
<td>8,3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>221</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Each microsystem has its synonymous and antonymous ranges. The microsystems that represent some large size and some small size don’t include antonymous ranges as in essence these microsystem are opposite to each other.

The dimensional adjectives are an integral component of any language as they represent the spacial relations of the physical world objects.

**References:**


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POSSIBLE WORLDS AS A MACROCONTEXT OF CONNOTATIVE PROPER NAMES FUNCTIONING

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The work deals with the peculiarities of connotative proper names functioning in the macrocontext. Special attention is drawn to possible worlds as a variant of environment for proper names with connotative characteristics.

Key words: connotative proper names, possible worlds, context, macrocontext, mental space, communicative fragment.

A language and a man cannot exist and develop separately from each other. A language surrounds us always, as a special environment, and it is in us, in our mental world. It is an object that we work on, and environment in which our life is happening. In such surroundings our mental and communicative activity goes on.

The question of that, how such elements of language as proper names cooperate with each other in this continuum seems to be interesting. The following famous scientists have been trying to deal with the problem: O.V. Superanska (theory of proper names), Ye.S. Otin (connotative names), V.M. Kalinkin (poetonyms), D.B. Gudkov, V.V. Krasnykh (precedent names), B.M.Gasparov (language and thought),
Ye.S. Kubryakova, Ch. Filmor (frame semantics), S.Kripke, S.Kanger and Ya. Khintikka (theory of possible worlds) etc.

Language composition is the accumulation of previous experience. All elements co-operate with each other, being in a permanent motion, and because of it new meanings appear. In order to express our opinions we take from our memory reservoir words, expressions and adapt them to each other. The result of a successful choice of linguistic units is expressing own opinion and understanding it by other members of a linguistic space.

Recently, a very appropriate term for describing resources of mind for expressing oneself and storing information is considered to be a possible world. The volume of this concept depends primarily on the discipline in which it is used. So, for the representatives of logical semantics possible world is a methodological interchange of the most difficult question of the possible existence of modality in the language. So, the sentence «Our Tanya could jump», which in no way reflects the truth of the natural world, can be divided into two «true» statements «Our Tanya doesn’t jump» (the real world) and «Our Tanya jumps» (a possible world). Parallel existence of these at the level of nonlinear thoughts enables to create linear modal statements. Literature study of possible worlds is oriented at the search of the base for the existence of the conventional literature world, which seems to exist in parallel with the real world. Linguistic theories, combining theoretical heritage of logicians and literary critics try to explain with the help of possible worlds, the essence of different linguistic phenomena, in particular proper names (PN).

According to K.Kuk, the concept of possible worlds is a tool that allows you to freely manipulate PNs in the process of communication, without breaking the basic relations of the real world with linguistic units. So the author gives the example sentences «Frodo is in a new TV show,» where the PN Frodo, refers not to the hero of «The Lord of the Rings», but the actor who played – Elijah Wood [3, 244]. The analysis of relations of the PNs Frodo and Elijah Wood in logical semantics and cognitive science are opposite. Logics does not find any relationship, as Frodo and Elijah belong to different worlds, moreover, Frodo and television do not co-exist (in
Frodo’s world there is no television). From the point of view of cognitive linguistics, features assigned to the PNs Frodo and Elijah, have a common domain – a specific form of common space - blending. The latter view seems to be the most productive for the analysis of PNs in real and fictitious (for example, literary) worlds. But in this case the notion of a possible world is replaced by the notion of the mental space (Fauconnier and Sweetser), where the world (real) is the so-called basic space [4, p.11], from which you build the rest of the mental worlds. The only question is, whether we can be limited in such a case, with the world as a reality, whether to include in the composition of this concept fictional too. Unlike Fauconnier and Sweetser К.Kuk insists that fictional is also the world, and not a mental space. Between two worlds there is something common on the level of «statistical, visual and mental representations» [3, 245]. A great role in this process belongs to PNs, which reflect statistically relevant preferences (in the fictional world there are used, as a rule, frequent (known) names or, on the contrary, anti-frequent PNs that form their own structure (language proper subsystem), as in the novel «Scarlet sails» by A.Green. Such a way of combining two worlds provide the fictional world with ready visual and mental representations, so that there is no need to «build», for example, for Sherlock Holmes a special city or country.

As a consequence, a significant amount of language memory is occupied by well-known PNs that exist there separately and as a part of expressions, phrases, literary texts, etc. Such units have an important status in the mental space of a person because mentioning specific names, quotes causes in our imagination certain characteristic features, signs, which very brightly compare the situation with a known text, event, and terms. Some of the quotes that we remembered are attached to the complex network of interlacing with other fragments of linguistic material and fill other memory space. This is the way in which proper names with connotative meanings, which are easy to actualize the necessary features for the characteristics of the context, operate, adapting to it, and adjusting it so that to communicate the idea.

Proper names, which get into the category of common names, gaining denotative meaning, continue to exist outside the text in which they were formed. They exist in
our memory as a single image, the image of not only the holder of the name, but also the whole text. Through its link with the prototype text their actualization pulls other language units that help to express thoughts. Communicating with each other, we are always making reference to other text spaces that were created by others or us in oral or written form.

Between the layers of the texts that interact in our communication, there are no clear boundaries. Because of this mutual influence it is impossible, using one and the same fragment, to express their emotions equally. Even reading the same literary work, which seems to be stable and frozen in development, we perceive it every time otherwise changing the attitude towards it, perceiving characters in a different way. Thus, any connotative proper name, precedent text or a phrase change their parameters when they are in other space-time framework.

In memory of the language subject words exist both separately and in certain combinations. That is, if a person says a word, he/she has a certain associative word expressions. Connotative names (CNs) are self-sufficient linguistic units when used to describe other objects. But most often the use of CNs actualizes not the whole image but certain features. For this CNs come into connection with other parts of speech, for example, with adjectives forming communicative fragments, which, after repeated use fall into a conglomerate of memory and become a part of common use.

In modern linguistics there is an axiomatic opinion that in the process of communication, we use not single words, sentences but texts. If earlier the highest syntactic unit was considered to be a sentence, now “the highest level of the syntax and the whole system of language” is considered to be the text [1, c.433]. CNs born in the text, and then continuing their existence outside its source, are shortened texts that carry the whole image of the text. In our work we try to explore the functioning of CNs in the texts and intertextual relations.

Micro-context of the word is not free. Linguistic units are combined with each other according to the patterns of the language. The name is self-sufficient for realising its semantic potential, because it reflects the unique object that has features distinguishing it from another object. It does not need additional actualization.
Necessity for using of additional components with PNs for the actualization of its meaning arises when it gains the meaning of the common name. There is a change of its functions, i.e. identifying individual objects, known to interlocutors. CNs are valent, because using them in isolation is not always sufficient for a proper understanding of their meaning, for the actualization of the required features. Because of that they are used with other words within the word combination. So word combinations are communicative fragments (CF). CF predetermination means precedence, something that has already been in the linguistic experience. It requires a certain environment through its valence properties. But, if the CF includes CNs, they actualize the whole texts, situations, and can be self-sufficient for understanding. A phrase with CNs determine its environment, forms the necessary communicative space. Only with the adequate environment CFs with CNs can arise necessary images, which will facilitate understanding of the interlocutors. The word always attracts a certain environment, with which it forms a communicative fragment, which is preserved in the memory of a person. Context and words are interdependent; they mutually influence each other, creating a complete text.

A communicative fragment can be explicated in phrases. If we consider the phrase *my marvelous Apollo*, elements of CF show speaker's attitude to the subject, which they describe, characterising him as *marvelous*, the possessive pronoun *my* indicates that this characteristic is relevant for the speaker, arising his association with the mythological character. Such an image of the object exists in a possible world of the speaker.

Communicative fragments at the level of phrases can realise only a part of the seme of the prototype. For example, *young Pushkin* - in this block the image of the famous writer is actualised not fully, but only one characteristic is stressed, it applies only to a certain time-space frame of the object.

Various communicative spaces, where CNs are used, are different possible worlds where objects exist. Thus, a person who has developed language skills has a multiplied world. During the actualization of the object or event image, there is a shift of the space-time coordinates that enables the subject to move freely in the directions
of future - present – past in the created possible worlds (PW), which is a proof of conventional borders, which can be changed to create the necessary environment for CNs.

One and the same subject may not be in the position “I” or “you”, some event may be “past”, “present” and “future”, depending on who the author and the sender of the message is and the content of the message refers to real or unreal communicative act between interlocutors. Communicative space knows nothing of discreteness and stability, it instantly changes its contours, and it changes the whole process of speech acts focusing. In every single moment of the language activities a thought adapts to the communicative space, as it seems to be for the speaker at that moment. At the next moment as a result of new impressions, feelings, moods, this idea gets a new look. The emergence of a new signal is recognized immediately in converting the image of the communicative space in the mind of the speaker. It is in a different communicative (possible) the world, with other expectations, requirements, conditions, results. This focus of the sense is dynamic.

Erich Fromm noted a subjective-objective nature of how people perceive the picture of the world: “A person finds himself around a lot of phenomena and, having mind, he/she finds their sense, includes them into the specific context he/she can understand, and which will provide the opportunity to mentally handle them. The more the mind develops, the more adequate becomes its orientation system... It is obvious enough that her picture of the world depends on the mind and knowledge” (2, p.63). Following the logic of the outstanding scientist, we believe that having reached the current level of evolutionary development, the person is standing at the threshold beyond which there is the world, that you can imagine. Such a world, just like the real world, can be seen in different directions.

So, a PW is a likely situation in relation to a subject that is in the real world, and that its real “I” projects in other mental spaces. The semantics of PWs as an object of the linguistic research is understood as the mental world, which is materialized in the language signs. PWs exist in the form of the linguistic modality. This type of modality is the modality of PWs.
Literary works is one of the variants of PWs. Namely, we can assume that this is a mental world of the author, which he expresses by language means in the form of the text. Literature may also reflect a real, along with a fantastic and remote.

As in any literary text there can be words that have a special meaning, decoding of which should be an active cognitive and creative process of the addressee (because their sense suggests a certain cultural level) and as these words stipulate the possibility of choice reading their meaning, then one can assume that they represent the perfect essence which is indicated by a language sign and borders with PWs. Analysis of linguistic expressions that in a textual space lead from the world of conditionally real (because the fiction world is a quasi-reality) to PWs, allows us to trace the path of a language unit from its dictionary hypostasis to the hypertextual one, which opens the passage to the PWs. Decoding the words that border with PWs is possible by using the contextual analysis. It is equal to the analysis of presuppositions and provides the analysis of implicitly expressed information that is contained in a separate proposal, or a text. Presupposition is something that is already known and understood, and because of it does not require explication by language tools. In the language there is a set of tools, which, after the analysis is a verbal manifestation of PWs. So, PWs may be extended at the expense of inclusion of the linguistic means that make the right choice when decoding the sense of what is said.

The word, as a living organism, can move, build meaningful opportunities and narrow to the absolute specificity. Nanomeanings are the smallest particles of sense; they can push out to the surface a certain meaning. Nanomeanings can be connected with similar meanings, and this may lead to changes in the meaning of the word, and so there appears a word symbol. Mentioning the word-symbol, which very often is a precedent name, takes us to the source, that is, to the world of the emerging and existing of the precedent name bearer in its original form.

To develop the idea that from a literary perspective incompleteness is irrelevant to our concept of fiction (Anna Karenina is logically incomplete, but it is not regarded as such as a result of the reconstruction process of the fictional world) to understand how theory of naming contributes to the model of all objects in fiction, it is necessary
to consider the history of development of theories about the relationship between PNs and descriptions. The question of names meaning, and logical and semantic relations between PNs and descriptions was a subject of debate among philosophers of language. Disputes concerning the relations between PNs and descriptions concern the problems that have arisen in connection with imaginary objects. Naming theory has two main approaches. One of them identifies names with a set of specific characteristics, and the second one rejects it. A significant problem on the attempts to explain the procedure of naming is if names make a link between the word and the world (the names have referents, but they have no meaning), if names are just a means of references that do not fix the characteristics or fixed referents.

Donellan argues that PN is always used referentially, while certain descriptions can be used as attributes (saying something about the thing, not only identifying a specific referent). Being used referentially, descriptions can be substituted by names and vice versa. For example, “mister Green” and “the man who is standing behind the door” referentially can substitute each other in a certain context. Searle believes that PNs contain identifying descriptions that give meanings to PNs. The name is a set of characteristics corresponding the features of the object. That is, a PN is logically related with the descriptive characteristics of the object and the identifying description can not only determine the right referent but can also substitute the name.

According to Searle whether the object is real or it is the object of PWs depends on the intention of the author. But he notices that we should differentiate between the PW and the world of fiction. And it is impossible to disagree. Not all texts are fiction, and not all fiction is imaginary. The text can have described events witnessed by the author himself, or it could be some kind of a historical event.

PW is a possible state of art. Russell thinks that Mr Pickwick is not a real object and therefore phrases about him are false from the point of view of logic. This is a phrase about a non-existing object. For him the existence is applied in the real world. But Mr Pickwick is a real object of his world where he has its own referent. And his features are true in a certain possible world, namely in the text by Ch.Dickens.
In such a way we can analyse other characters in fiction. Although Hamlet is not a real person, he is an individual who lives in the PW of Shakespeare’s works. The name Hamlet is not empty, there is reference: it refers to the possible object. Literature represents certain individuals in its space and time framework, which are works of fiction.

PWs are reachable from the real world. There are forms of decoding, which enable this communication, but it is necessary not to transfer the reality of the real world to the world of fiction. PWs in the literature are incomplete (we don't know everything about those heroes, we can not say how many children lady Macbeth had in her world). A large number of virtual worlds in literature are homogeneous. PWs in the literature are constructs of textual activity.

As it was mentioned above, PWs have literary works as one of variants, other PWs exist in mental spaces of a person and, thanks to the linguistic signs, they can be expressed in different types of oral and written activities. Through its semantic content and associations connotative names are like shortened texts that are used to characterise and describe objects, move the speaker and the listener to different PWs, going beyond the space-time continuum of the name bearer. Let's consider the functioning of CNs in PWs.

Откуда и начался хрестоматийній Черчилль, каким его все знают. From this sentence it turns out that in the real world there was Winston Churchill known as a famous British politician and statesman, Prime Minister of Great Britain in 1940-1945 and 1951-1955 years. This historical personality has many characteristics which are more or less known to the society. But each person interprets him differently. In the mental world of a person he had his own peculiarities. As we have already noticed, we study history and learn about the events of the past, the witnesses of which we could not be, through the subjective world of other people. Thus, we find a “хрестоматийній Черчилль”, as the object that has passed a few PWs and has come to us as the object with a certain set of properties, most of which are true, because the PN Churchill as a rigid designator keeps the real object features in all PWs. It is possible that we have the image of Churchill with certain “accidentally true” signs
that were true only in the world of a particular subject. This fact is the cause of using the attribute “textbook” together with PN, that says about a partial, but incomplete coincidence in the perception and characteristics of the object.

Therefore, the transition of proper names from one possible world to another means the change in the space-time dimension, and changes in the set of signs of objects that are selected for comparison.

Literary texts, texts of articles, movies, telephone conversations always have certain boundaries, are in the frame. Perceiving the text as a whole, we are looking for its understanding as a whole. However variable were the ideas that come to our minds, they are realised as the meanings concerning this text, and it means that they are related to each other within the framework of this text. But the text frames are movable, as boundaries of language material in memory. In fact, each statement is a text, it creates a microworld within which the processes, which are caused by the presumption of textuality unfold. But this text is within a greater linguistic phenomenon, which is perceived as a textual unit. The chapter of the novel may be itself a whole, which is a part of the novel and the novel itself is a part of the image of the writer, his works, a part of the whole genre. At any moment the presumption of textual frame is an integrating force. Linguistic units contact with each other as never before within the framework of one text. There is a fusion of meanings, and as a result each unit finds a new meaning and new semantic associations. There is a meaning induction, the essence of which is in the capacity of each component and the whole expression to endlessly change and gain new meanings on the basis of interaction between the components that fall in the closed text frame.

PNs create the space-time dimension of the text, which is author’s world. It is a possible world that exists not in isolation, but in a close connection with the real world, to which the author belongs. Proper names with connotative meanings have the function of binding texts of the worlds. Such worlds reflect how the author sees and perceives the world, show his mental model of the environment, and help to reveal his thoughts.
Klimentyeva A.D.

THE DIFFERENCES IN THE RESULT OF 21 CENTURY BORROWING «RECORD-BREAKER» ASSIMILATION IN DIFFERENT TYPES OF RUSSIAN MONOLINGUAL AND BILINGUAL DISCOURSE

Any given language, if we consider it at the present stage of development, will prove to be the result of numerous intercultural and interlingual contacts, which is quite understandable fact in constant inter-ethnic political, economic and cultural interaction. The logical consequence is the completion of the lexical structure of the language with new elements. The most common here is a borrowing.

The borrowing process in the framework of this knowledge has a great philological potential as well as the result of assimilation of borrowings with a gender component in the Tatar bilinguals’ Russian speech. The most pressing issue today is finding the existence and nature of differences as a result of assimilation into the Russian language bilinguals in comparison with that of monolinguals. [1]
According to scientists, bilingualism is one of the most striking manifestations of cross-cultural communication is the process of communication between people from different cultures [5].

Mixing codes is the hallmark of bilingualism, which leads to borrowing and shift spectrum of semantic values in the speech of bilinguals as compared with that in the speech of monolinguals. [7]

Scientists emphasize that the nature of linguistic competence of Tatar bilinguals can be divided into the following four groups:

1) balanced bilinguals, free use of all public areas of the Crimean Tatar and Russian languages;

2) asymmetric bilinguals who use their native language only at home, but in other areas of life (often in the family) - Russian language;

3) asymmetric bilingual enjoying the Crimean Tatar language (in the form of territorial dialect) at home, and Russian - is limited, in communion with the Russian-speaking people or children who do not speak their native language;

4) monolinguals, owning only Russian and Tatar languages only [4].

The first and third groups are limited in number. The first group includes teachers, linguists, writers, journalists, and in the third - elderly people with low education.

The most numerous is the second group, which includes people of young and middle-aged, educated in Russian schools and universities. [3]

Monolinguals are two unequal groups:

- a large group of children, youth and middle age. This includes those who were born and brought up in mixed families (speak only in Russian);

- a small group of elderly people deep, not studied in Russian schools (speak only their native language).

If the first two representatives of social groups characterized by constant switching from one language to another, even within the same communicative act, the abundance in their speech and lexical phraseology "inclusions" and all kinds of cripples (word formation, syntax, phraseology) of the Russian language, the other
groups must speak primarily in one language only in a situation of difficulty in communication (for example, if the person does not speak the language), switch to the other. [2]

For the first two social groups characterized by the active usage of borrowings from one language when communicating to the other.

In a study of borrowing in the Russian language bilinguals by continuous sampling unit was spun off «record-breaker», referring to the theme "sport."

During the first phase of psycholinguistic experiments conducted a survey-questionnaire respondents to identify associative characteristics borrowed from English lexical unit «record-breaker».

Psycholinguistic experiment results are summarized in Fig. № 1.

![Figure 1. Reflection of assimilation - semantic characteristics borrowed tokens «record-breaker» in Russian-speaking verbally - spontaneous discourse](image)

Thus, we can conclude that the semantic range of values characteristic of borrowed units with a gender component «man» and within the scope of "sport", in the language - the donor is wider than it is presented in the language borrows.

Also it should be noted that, according to representatives of the group of bilinguals, the semantic content of the analyzed units thematic group "athlete, putting records" is the most important. Particularly noteworthy fact that the highest percentage of association with the semantic value of the units specified subgroup study was marked by the representatives of the age category 16-26 years (78, 8% - a group of bilinguals), mostly male (67.4% - bilingual).
Next on the importance of bilingual respondents highlighted the semantic meaning "man who has attained the greatest success in any field of activity", and the semantic content of this unit is typical for members of the older generation, representing the age group 36 - 55 years. Such values were mainly representatives of the women (56.1% of respondents).

For a group of informants - monolinguals, the dominant value is also "an athlete putting records", this semantic content was mentioned by almost half of the respondents, but less than in the group of Tatar bilinguals.

The second most important semantic meaning borrowed from the English language unit with a gender component "champion" in the language picture of the world monolinguals is "a man who has attained the greatest success in any field of activity." The specified value indicated a leading group of respondents Tatar bilinguals males aged 16-26 years (56.14%). Such semantic meaning of the investigated units also indicated the second largest group of monolingual.

The third-largest semantic content of the analyzed subgroups of bilingual units were set to "something faster, bigger, better" for monolinguals similar semantic content of the said sub-units also ranks third in importance. Moreover, it was noted representatives of the age group 36 - 55 years (80%) and 56-71 years (83.7%), mainly representatives of the women (79.1%).

Thus, for the representatives of the socio-linguistic group of Tatar bilinguals most characteristic is the understanding of borrowed tokens with the component «man» the scope of "sport" as "an athlete putting on record."

The second stage of the experiment was to study the borrowed tokens in the media discourse.

The word «record-breaker», in the Russian-language version - record holder, was formed in an "athlete" and received the analogue of the "champion" by tracing.

Record breaker, a person, thing, or event that is faster, bigger, or in any way better than any other of the same class. [8].

The semantic value of the unit, fixed internet - sources (Ephraim TF (2000)), the following:

1. Athlete putting records (typical sports sphere of use).
2. A person who has attained the most success record of anything (used in a figurative sense.)
3. Same as in rekordist 1v value (characteristic for use in disapproving Examples) [5].

In monolinguals range of semantic meanings invested in the analyzed unit, can be seen in the following examples:

Would like to mention athletes, first-time champions Russia. [7]

Alexander Belyaev from Chelyabinsk Russia set a new record for the record number "pi". In order to remember and write down 2.5 thousand characters of this number it took him only a piece of chalk and chalkboard. According to the record holder, who among other things heads the Center for the development of image memory, before you set this record, he trained one month. [6]

Similar meaning embedded in the unit and bilinguals who speak Russian:

At the start of the tournament "strongest" and "champion of Kazan", and streetball, national wrestling, boxing, floorball [4]

Thus, the semantic meaning of units, traced in the Russian language bilinguals and monolinguals did not differ from the recorded English-language dictionaries in the language system - the donor, indicating that the preservation of the original value to the fullest, regardless of the age and sex of the speaker. However, it should be noted that in the speech of the older generation of both socio-linguistic groups (56 years-71god) frequency of use of thematic units of study group borrowings with gender - labeled component «man» below.

After analyzing the lexical unit in oral - a spontaneous and media discourse of bilinguals and comparing the main characteristics of assimilation with the unit in question monolinguals, were as follows:
• Borrowed unit retained the range of semantic values in the transition from English to Russian culture and Russian language bilinguals.

• However, in contrast to the definitional characteristics of the units in the original culture, language picture of the world bilingual in oral - a spontaneous discourse to the fore the value of "athlete, putting records" and to "something better than that that was before it "turns pushing off into the background.

• A similar situation is observed in the media discourse bilingual.

After analyzing borrowed from the English language unit with gender component «man» in the Russian speech of bilinguals, it can be concluded that 94.1% of the borrowed unit retained its original semantic meaning, and in 4.2% of cases, the process of assimilation in language borrowed from the unit underwent expansion original value and 1.7% of cases - a narrowing of the original value. In 96.06% of the English-language tokens have been borrowed by the transliteration / transcription and to 3.94% by tracing.

Subject assimilation of borrowings is relevant linguistic problem. Research in this area will continue.

References:


The given paper is dedicated to a range of problems arising in multilingual society, in particular to the establishment of lingua franca and to the main aspects defining present status of English in Switzerland.

Key words: linguistic landscape, lingua franca, Swinglish, diglossia.

The linguistic landscape of Switzerland defined as multilingual, unbalanced, exoglossal, and diglossal has been attracting attention of scientists for many years but modern researches arouse interest as they touch upon issues of studying Swiss
«lingua franca», language of international communication, variety of English known as Swinglish.

At the present point of development English is universally recognized as language of international communication. The status of English can be interpreted by means of different terms. In linguistic literature synonymous concepts defining English are used, such as «global», «world», «lingua franca» [1], «international auxiliary» [2], «with a marketing value» [3], «critical» [4], «link» [5], «hypocentral» [6], «translingual» [7] etc.

Sociolinguists describe modern standing of English within the bounds of «new diglossia situation» [6] determining English as language with «high variety» of functioning [6], whereas national languages – as languages with «low variety» of functioning [6].

Global linguistic politics and politics of «linguistic patronage» [8] are replacing politics of linguistic discrimination. As to English the given phenomenon may be characterized as politics of anglocentrism.

In the end of 20th century David Graddol mentioned that the 21st century would shift global hierarchy of languages. This idea was confirmed by David Crystal having stated that the year 2000 had been a crucial stage in the English language development and had identified the end of the decade of linguistic revolution.

There are a lot of reasons to make different variants of English wide-spread but as to Switzerland it is true to agree with Abram De Swaan [6] underlining that the more languages function in Switzerland in theory, the more frequently English will function on practice. It results from the fact that in polyethnic society the priority of one national language affects the status of other ones. Thus functioning of English as «lingua franca» provides the society with linguistic compromise.

The increasing role of English in Switzerland and occasional attempts to make the latter one «partly official» are urgent aspects of Swiss linguistic landscape studying.

Interaction of English with Swiss national languages, German in particular, is now being studied by professors of Bern University (R. Watts, H. Murray, U.
Wegmueller, F. Ali Khan) and Freiburg University (P. Trudgill), Swiss scholars U. Duermueller, Ch. Demont-Heinrich and others.

In general linguists account for the increasing role of English in Switzerland in the epoch of globalization and «intellectual catastrophe». It may definitely have negative consequences though according to National Swiss Research Programme known as «Sprachenvielfalt und Sprachkompetenz in der Schweiz» [9] introduction of English into German speaking society makes it easy to learn other languages.

During annual conferences among chancellors of Swiss higher educational establishments J. Ziberi has been repeatedly stressing upon the importance of English as «language of academia» making scientific collaboration with other countries easier. Defining this term there has been used such a concept as «brain circulation». Science in German speaking parts of Switzerland is anglocentred by 60%.

In 2007 there was a research that revealed percentage correlation of English speaking people in different Swiss regions – German speaking, French speaking and Italian speaking ones. Statistics (fig. 1) showed the following results (tab. 1):

<table>
<thead>
<tr>
<th>Regions of Switzerland</th>
<th>Average percentage of English speaking people</th>
</tr>
</thead>
<tbody>
<tr>
<td>German speaking</td>
<td>23,4% (561591 ppl)</td>
</tr>
<tr>
<td>French speaking</td>
<td>17,7% (123234 ppl)</td>
</tr>
<tr>
<td>Italian speaking</td>
<td>11% (14123 ppl)</td>
</tr>
</tbody>
</table>
Fig. 1. Percentage correlation of English speaking people in Switzerland.

In 2012 an analogous research gave the following results (tab. 2):

<table>
<thead>
<tr>
<th>Regions of Switzerland</th>
<th>Average percentage of English speaking people</th>
</tr>
</thead>
<tbody>
<tr>
<td>German speaking</td>
<td>65%</td>
</tr>
<tr>
<td>French speaking</td>
<td>20%</td>
</tr>
<tr>
<td>Italian speaking</td>
<td>7%</td>
</tr>
</tbody>
</table>

Thus we can come to the conclusion that maximum percentage correlation of English speaking people is observed in German speaking Switzerland and is increasing every year whereas there is certain stability in French speaking Switzerland and decrease – in Italian speaking Switzerland. Among the main reasons stimulating growth of English speaking people we can mention globalization, new
modern scientific research and their practical application. Vol[j21315

technologies, economic, cultural, political and other types of world integration,
tourism and business development.

Investigating people’s level of English François Green [9] concluded the
following (tab. 3):

- among 68% of the English speaking surveyed in German speaking
  Switzerland 16% speak English fluently, 30% - well, 22% - basically;
- among 52% of the English speaking surveyed in French speaking
  Switzerland 13% speak English fluently, 22% - well, 17% - basically;
- among 30% of the English speaking surveyed in Italian speaking
  Switzerland 6% speak English fluently, 6% - well, 18% - basically.

Table 3

<table>
<thead>
<tr>
<th>Level of English</th>
<th>German speaking Switzerland</th>
<th>French speaking Switzerland</th>
<th>Italian speaking Switzerland</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fluent</td>
<td>16%</td>
<td>13%</td>
<td>6%</td>
</tr>
<tr>
<td>Good</td>
<td>30%</td>
<td>22%</td>
<td>6%</td>
</tr>
<tr>
<td>Basic</td>
<td>22%</td>
<td>17%</td>
<td>18%</td>
</tr>
</tbody>
</table>

According to the given results National Swiss Research Programme
«Sprachenvielfalt und Sprachkompetenz in der Schweiz» [9] has advised that English
should function as semi-official language in Switzerland.

English variety in Switzerland is called Swiss English or Swinglish, the main
peculiarity of which is intervention of English elements into German linguistic
system.

The term «Swinglish» with regard to a particular variant of English spread in
Switzerland has consolidated its position in linguistic terminology after publishing of
«Swiss Watching» by Diccon Bewes. The peculiarities of Swinglish mainly touch
upon lexical system of the language but grammar and phonetics are also greatly
affected.
In that way the particular variant of English known as Swinglish composes an important part of Swiss social matrix as under the present circumstances and globalization of modern society it is significant to provide international interaction between people that is one of the most urgent issues of modern linguistics.

References:


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The principles of appellative metaphorical constructions formation are researched. The effectiveness of these principles with proper names in the constructions is analyzed.

Key words: metaphor, metaphorical construction, onim, appellative імплікаціонал, інтенсіонал.

Introduction. For hundreds of years Humanities have accumulated a great stock of knowledge about metaphor and its role in language and speech. However in the last decades of the twentieth century, the study of metaphors moved to a qualitatively new level, new prospects for analyzing metaphor as an element of language and thinking were opened. Studies have turned from statics to dynamics, the human consciousness. In the 70s an intensive study of metaphors in paradigms of cognitive linguistics (G. Lakoff, M. Jonson, M. Black, A. Richards, V.G. Gak, V.M. Telia), psycholinguistics (O.O. Potebnia, L.S. Vygotsky, N. Chomsky, R.M. Frumkina), linguistics (A. Wierzbicka, V.A. Maslova, V.V. Krasnykh, M. F. Alefirenko) began. The researches of linguists proved that the metaphor is a necessary, obligatory element of the language, it is a way of understanding the world, without which the man cannot do.

The fact that the metaphor is concerned with certain cognitive structures and is an essential tool for language, can be proved by prevalence of metaphorical nominations in various subsystems of the language and speech genres - from scientific language to the language of advertising. N.D. Arutyunova agrees with this opinion. She argues that “the growth of theoretical interest to the metaphor was stimulated by the increase of its presence in various kinds of texts, ranging from the poetic language and journalism, to the languages of different branches of scientific knowledge” [1, 6]. The centre of gravity of the study of metaphors shifted to the
study of practical speech, in those areas which are directed towards thinking, knowledge and consciousness, to conceptual structures, modeling of artificial intelligence. But when referring to the practical speech, we notice the absence of metaphorical structures. We can say about its awkwardness and inadmissibility in a number of functional styles. N.D. Arutyunova notes that the language of telegrams, different types of business discourse (laws, orders, regulations, prohibitions, resolution etc), that is all that should be complied with, implemented and monitored, that belongs to a precise and unambiguous understanding cannot contain metaphors [1]. But when we move the center of gravity on the emotional impact than the prohibition on metaphor is removed.

Creation of metaphors takes place according to laws and regulations. So, N.D. Arutyunova defines a number of principles of metaphor creation, namely:

1) Metaphor is based on a deliberate error in the taxonomy of objects. Metaphor works at a categorical shift.

2) The term of negation is withdrawn from metaphor.

3) Metaphor teaches to withdraw the signs of the subject, transform the world of objects into the world of meanings, metaphor deepens the notion of reality.

4) Metaphor tends to stick to the principle of uniqueness. This Metaphor in an imagery individualization.

5) Metaphor is presupposes the transposition of identifying functions intended for pointing on a subject, in the sphere of predicates, intended to specify its characteristics or quality.

We try to determine how these principles work, if not appellative but proprietal unit is a part of the metaphorical constructions. We are interested in the possibilities and peculiarities of the defined principles application for creation of onomastic metaphorical constructions.

The first principle (the metaphor works at a categorical shift) is defined as one of the main principles for the formation of metaphors by many researchers. José Ortega y Gasset argues that the metaphor on the basis of partial similarity of two
objects makes a false statement about their complete identity [4]. Paul Ricoeur defines metaphor as a way to talk about one thing in terms of another, which is different. «Metaphor is an intentional categorical error. Metaphor clearly indicates that «this is that». The power of metaphor is in the ability to break the existing categorization, then on the ruins of the old logical limits build new» [5]. To demonstrate the validity of this principle N.D. Arutyunova uses the following example: «Vanya is a real monkey». Here we can see the categorical shift Vanya = a boy = a unique object → monkey = a class of objects, which forms the metaphorical meaning of this construction. But in the case of onim metaphors such categorical shift does not take place. Let us consider the same example of metaphorical construction, but with a proper name in its structure: «Vanya is Napoleon». Both subjects of the metaphorical construction, the main and the subsidiary, are unique objects and the category change does not occur. So we can come to the conclusion that the first of the proposed principles for building metaphors, namely categorical shift does not work with onomastic vocabulary, and is effective only in the sphere of appellatives. Appellative metaphor implies categorical shift. Categorical shift does not take place in onomastic metaphor because both the main and the subsidiary subjects of metaphorical onomastic constructions are unique objects. In our opinion the shift in onim metaphor may take the form of transposition of the proper names of a certain class (personal names, toponyms, and other) to identify and, accordingly, characterize, proper nouns of another class. Here are some examples of such metaphorical constructions: «Ты - Урюпинск, я - как Европа», «Ты - Везувий, объятый льдом», «Смотрю, и вижу столько страсти!.., // Скопилось там, где сердца тик, //...Готов делиться на две части, // Ты Джомолунгма!.., – ты мой пик. » (Robert Stasheff. Magician).

N.D. Arutyunova says that metaphor is not only and not so much a reduced comparison, it is a reduced opposition. That is, the author defines the second principle of metaphor construction - the principle of negation withdrawal. A. Wierzbicka proves this principle using the method of semantic relations modeling. According to this principle, the model of metaphor is the following: «we can say that
this is not...but ...». Basing on the detailed study of this model using language material, A. Wierzbicka postulates the thesis about the presence of negation in the deep structure of metaphors. The principle of implicit or explicit negation in the structure of metaphorical construction is considered very important by the researcher, because thanks to it metaphor can be understood and its content can be described [2].

We consider the effect of the above logic on onomastic material. For the sentence with a proper name to realize its metaphorical meaning, that is to be perceived by the addressee as a non-literal, the semantic structure of onim must pass through certain transformations. Metaphorical potential of proper names occurs when they fail to fulfill the nominative function in the pure form, and begin to express certain ideas. That is, semes of metaphorical onim implacational move to the semes of intensional (obligatory semantic signs that distinguish the denotation of the given proper name from other possible bearers of this name). So, for example, the implicational of metaphorical personal names is composed of the signs which characterize the activity (oeuvre), style, manner of creativity, an event, a period of time associated with the name holder, his character, typical actions, appearance, behaviour, etc.

So if to compare the statements “He is not Achilles”, “He is not a lion”, the presuppositional components will look like this, “He is Achilles”, “He is a lion”. The first presupposition may be true, because Achilles is a proper name, which can be used as a name for any man. In the case of “He is a lion,” the presupposition is neither true nor false because it does not correspond to the truth. A man cannot become an animal from the point of view of formal logic. In the absence of presupposition with a true meaning the judgments either becomes inconsistent or semantically abnormal. So, in our opinion, this is why the negative component is almost never used in negative constructions with a common name. On the contrary a negation component reinforces the meaning metaphorical onims because, «...in the scope of the negation there is only the meaning but not presupposition» [3: 29] and propriality of metaphorical proper names as component of their meaning is precisely in the presuppositional part of the meaning, because presuppositions of proper names
contain not only a list of necessary conditions for realization of the statements, but also such elements as propriality and encyclopedic meaning. Thus, a negative element refers to the meaning, and propriality and encyclopedic meaning form the presupposition. It is clear that the negativity itself cannot produce a complete meaning of the statements. When we negate, we always negate something. This “something” is the metaphorical meaning which the proper name receives in communication, it is a “part” of implicational which is shifted forward in the semantic sphere.

Taking into account the above mentioned we try to analyze our example: “He is not Achilles”. As we have already noted, the proposition of this sentence will look this way: the main subject – lack of communication - the subsidiary subject. It is known that the characteristic features of the proposition are its falsity and truth, but they can characterize the proposition only if it is accompanied by the communicative purpose of approval/denial, the creation of the opinion, that is a goal that requires estimation of the sentence content on conformity or discrepancy to the facts. This estimation is made inside the proposition because it allows us to distinguish between confirmative semantics of the sentence, verbalized by the speech units that form the sentence and the additional content that it receives in the speech act. Thus, the main subject of the proposition can be perceived as such that 1) is not a man named Achilles; 2) not a hero of “Iliad” by Homer, namely as the sentence that contains a proper name in its literal (denotative) sense, when the main function of the proper name is nomination. We can say that, under such an interpretation, there will be no presuppositions with a true meaning, and the sentence becomes irrelevant or semantically abnormal. The true proposition allows us to build a pragmatic bridge between what is reported and what is meant by it: that is, the main subject is not a courageous, fearless person, an outstanding warrior etc. Correctly decoded meaning of the second sentence is the result of rethinking and transformation of the metaphorical proper name.

It can be concluded that negation displays the metaphorical meaning of proper names, “excites” it and allows to be widely used in metaphorical constructions with
negation, but it does not display the metaphorical meaning of appellatives, because their implicational meaning remains outside the influence of the negation.

According to N.D. Arutyunova “metaphor often contains accurate and vivid characterization of a person. This is a sentence, but not judicial ” [1]. Metaphor teaches to withdraw signs of the subject, transform the world of objects into the world of meanings, metaphor deepens the notion of reality. The essence of onomastic metaphors corresponds to this third principle of metaphor construction, because the metaphor in the sphere of onomastics always contains an accurate and vivid characterization. Here are a few examples in which onomastic metaphor used is used in order to characterize a person's appearance: “Эта роль показала, что он (Владимир Машков – Ю.З.) не какой-нибудь “секс-символ”, “русский Бандерас”, как его часто называли в середине 90-х, а актер огромных возможностей” (Публика. 2004. №26); “Ах, как она была хороша, эта медноволосая, крепко сбитая русская Кармен” (Публика. 2004. №28). Proper name performs the role of a descriptor and allows avoid of a number of phrases and word-combinations that would have revealed the idea and meaning of the message. That is metaphor can be considered as the shortest and non-trivial way to the truth. The process of metaphorisation in this case is the ability to learn some things through the others, and new phenomena through a comparison with already known. A metaphor is a special kind of generalization. It is the result of man's cognitive activity and formation of abstract concepts in his mind. Ability of metaphors to find similarity not only between the objects of the sensually perceived world, but also between concrete objects and abstract entities, and to correlate the things that are impossible to match and to compare the things that are impossible to compare, generates metaphor in various kinds of discourse.

A comprehensive study of metaphors allows us to see the raw materials from which word meaning are generated. Metaphor gives a description of the object, but at the same time, it is not entirely decoupled from the taxonomic principle of thinking, which assumes that the object can be included in only one narrow class, while the characterization of the subject implies multiplicity, i.e. the selection of an infinite set
of properties. Metaphor tends to stick to the principle of uniqueness. When metaphor brings the essence of the object to the surface, it avoids pluralism and seeks to conventionalization of its meaning. In onomastic metaphor conventionalization erases its semantic two-dimensionality. Proper name loses its singleness, and begins to denote already not a unique object, but a class of objects.

In the sphere of onomastics such names as a maecenas, mentor, klondike, esculap can be considered as conventional metaphors, because they have lost contact with their primary denotation and are perceived by our consciousness as appellatives. Most of the speakers are not aware that Mentor is a character of Homer's “Odysseus”, a friend of Odysseus, who, when he went to fight to the walls of Troy, instructed Mentor to care for his home and son; Maecenas is one of those close to the Roman Emperor Augustus (I century BC), who was a patron of poets; Klondike is a river in Canada, a tributary of the Yukon, where in the early twentieth century gold-bearing area was opened, which received the same name. Esculap is God of healing with the ancient Greeks. But the ignorance of this information does not prevent us to use this connotative onims extensively. When we call a person Maecenas or Mentor, we use these names unconsciously, automatically, as a synonym to appellatives sponsor, patron of art, literature and teacher, educator, respectively. Connotative onim Klondike we use to mean profitable, rich site or activity. Esculap for many people is synonymous with a doctor. For understanding the intentions of the speaker we don't need to know anything about the primary denotation, factual information about the origin of the own name is not important for us. Such metaphors have lost semantic two-dimensionality, but still maintain connotation. Thus the fourth principle of metaphor construction that is the principle of uniqueness and image individualization, may be appropriate only in a metaphorical constructions with connotonims with erased semantic two-dimensionality. If connotative proper name keeps in touch with its original denotation, the principle of uniqueness and image individualization goes against the nature of proper name, because onims are individual names of single objects, and the use of proper names in metaphoric constructions leads to their conventionalisation.
Metaphor is hardly consistent with those functions that the main components of the sentence - its subject and the predicate perform in practical speech. In everyday speech metaphor finds no place in any of these functions. For identifying functions performed by the subject, metaphor is too arbitrary, it cannot definitively indicate the subject of the speech. For the predicate, which introduces new information, metaphor is too vague, semantically diffuse. Especially clearly this contradiction is observed in onomastic metaphor because proper names in metaphoric structures fail to fulfill their typical role of identification and begin to perform the function of characterization. That is onomastic metaphor fully corresponds to the fifth principle of metaphor construction, namely the transposition of identifying functions intended for guidance on the subject, in the sphere of predicates intended to specify its characteristics or quality. There is a violation of correspondence between the type of lexical words and syntactic function that they perform. So identifying proper name is transferred to the position of a predicate, for example: Він – справжній Гамлет; “Я бы мог быть Шопенгаузером, Достоевским... Пропала жизнь...” (Publika. 2007.№18); “Так вот, я – Ниро, а ты - Арчи”; (D. Dontsova. A bunch of beautiful ladies). A literal reading of these metaphorical constructions is a logical mistake. To avoid this, you must realize the fictitious nature, which is the basis of metaphors. Metaphor is initially created by the power of imagination, in which the leading role is played by the ability to see and install likeness, similarity. The logical structure of the similarity is characterized by tensions between similarity and difference. Each new, installed by the power of imagination similarity violates previous categorization and causes restructuring of semantic fields. Metaphor denies object belonging to the class in which it is included, and claims that it is included in the category to which it can't be included on a rational basis.

Conclusion. We can conclude that almost all the principles of creating metaphorical constructions that have been identified by N.D. Arutyunova can be applied to the sphere of onomastics, but with certain peculiarities. Thus, the principle of categorical shift is effective only in the sphere of appellatives. In onomastic metaphor there is no categorical shift, because both the main and the subsidiary
subjects of metaphorical onomastic constructions are unique objects. The principle of withdrawn negation provides the possibility of dual interpretation of onomastic metaphorical constructions. It can be concluded that negation displays the metaphorical meaning of proper names, “excites” it and allows to be widely used in metaphorical constructions with negation, but it does not display the metaphorical meaning of appellatives, because their implicational meaning remains outside the influence of the negation. Metaphor teaches to withdraw signs of the subject, transform the world of objects into the world of meanings, metaphor deepens the notion of reality. The essence of onomastic metaphors corresponds to this third principle of metaphor construction, because the metaphor in the sphere of onomastics always contains an accurate and vivid characterization. The fourth principle of metaphor construction, that is, the principle of uniqueness and imagery individualization, may be appropriate only in metaphorical constructions with connotative proper names with erased semantic two-dimensionality. If a connotative proper name keeps in touch with his original denotation, the principle of uniqueness and imagery individualization goes against the nature of the name proper name, because onims are individual names of single objects, and the use of proper names in metaphoric constructions leads to their conventionalisation. Onomastic metaphor fully corresponds to the fifth principle of metaphor construction, namely the transposition of identifying functions intended for guidance on the subject, in the sphere of predicates intended to specify its characteristics or quality. There is a violation of correspondence between the type of lexical words and syntactic function that they perform.

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In this article describes the specification of helmeneutic approach in social cognition, the determination of understanding as reflection and researching of specific and individual in the form of practical consciousness.

Keywords: helmeneutics, social, cognition, practical, consciousness.

The central factor of understanding the effectiveness is social significance because it determines the overall context of understanding (including destination). We are talking about a target program of communication, which is implemented at various levels, including at the level of ideas and attitudes.

Changes in the socio-historical development must be accompanied by changes in the human understanding of the world that can not be reduced to the mere development of theoretical knowledge. Forms of understanding are extremely mobile: volatile and variable over time. This applies not only to the individual consciousness. Ways of thinking about social reality, historically due to the development of social practice, and are able to transform together with the restructuring of culture. Subsequent generations can not capture changes that have occurred, if the external form of expression of the same meaning, or at least
resembles the former. In fact, despite the similarity of external forms, meaning that they carry different cultures can change to the opposite. Therefore, analyzing the dynamics of understanding should keep the change as a whole system of particular cultures and their corresponding complex personal relationships to the real world.

The object to be understood - is primarily the external world, that is independent of human reality, which is the subject of scientific knowledge. The world, as it is understood by a person for a person and the meaning of humanity, expressed in the objective consequences of the theoretical and practical development of this object for man and mankind.

Understanding is an essential aspect of every cognitive act, and cognition in general is an indissoluble unity of the two parties - the reflection and understanding. [1] When we say that knowledge is by nature a reflection of reality, we emphasize at the same time, it is - a special reflection and its special character determined by the activity of the knowing subject. Activity of the subject is expressed primarily in the fact that he is acting - actively invades the world and converts it to meet their needs.

In the course of the person pushes each other objects of the material world, which in these collisions reveal hidden from the simple contemplation of the parties and properties. But, more important, the activity of the subject appears in the active nature of the learning process: both in their practice man invents and develops material weapons and means of influencing the objects and phenomena of the world as well as in cognitive activities, he creates and perfects means of reflection of reality - abstraction, idealization, concepts, theories, etc. Turning to the practical reality for the acts or knowledge, we always rely on some idea about it - on a particular view of the world.

Picking out to explore some aspect of reality, every scientific theory or scientific area forms a separate specially idealized objects endowed with a small number of properties and a relatively simple structure. Their characteristics and relationships are expressed in the original definitions and basic equations and the laws of the fundamental theory. On the basis of fundamental idealized idealized objects to create new objects. Here is a set of fundamental and derived idealized objects, relations.
between them and forms a simplified, abstract model of a particular slice of reality, its aspect, studied a particular science or theory and presented in the form of several distinct, separate entities. Broader and more complex the naturalistic world view, accumulating a representation of the individual sciences. She is joined by world view of common sense.

All these various pictures of the world are different semantic contexts latitude, abstraction, complexity, and their idealized objects that are the meanings of words of everyday language and terms of scientific theories, those are the meanings we ascribe to objects and events around us. Overlay picture of the world of reality and associating semantic units with external objects is the basis of the description of the study area. Calling the planet "material point", the tree in front of my window - "birch", I identify real-world objects with elements of various pictures of the world, that is, the semantic contexts, and thus endow them with meaning. The allocation of the study area, its division into objects, properties, values, communication, its description in terms of daily or scientific language - all this and there is a certain interpretation, understanding of reality [2].

All understanding is always preceded by existentially-cultural pre-understanding of the results obtained through the implementation of those or other programs, projects or goals of spiritual and spiritual practice. In other words, there is a target (ultimately problematic), the field of development of human culture, through which not only set realistic goals that have been the means of its implementation, but which develops through the deployment of cultural events some notion of meaning (and, therefore, pre-understanding) of the that is yet to be received.

An integrated approach to understanding the mechanisms associated with the consideration and determinations of reflection of objective reality in the course of practice for its transformation.

The key in this regard is the concept of value - a crucial aspect of human activity as purposeful activity. Including elements of reality in the field of purposeful activity for the transformation of this reality, the person thus sees reality as a complex system of values by which to achieve the target goal. As the values are not the exclusive
object, tool, instrument, man, but the word, sign, action, etc., that any element of human culture.

With the identification of the value structure of reality and understanding related: as the world of man is always the world of values, it is full of meaning for him, that is meaningful and understand. We can say that understanding takes place only in the process of purposeful activity and due to the great variety of explicit and implicit, including the extremely difficult mediated objectives pursued by the man and the values associated with them. What long-term goals, the more relationships necessary to consider more adequate to be a reflection of the deeper need of the essence of phenomena, especially understand the world, understand the values in the context of an increasingly complex order.

Thus, every phenomenon, every element of the transformed and assimilated into the human reality of becoming part of a certain culture, acquires value and meaning to the social community, or a distant person. In this context, the meaning and interpretation of acquiring social and cultural status.

Social values and meanings are implemented and exist only in the process of social practice. Man inherits not only the value of culture as the activities associated with them, and gave rise to them. The results of previous generations and contemporaries, embodied their work to transform the world and define the contents of the new activity. But knowledge transfer takes place only to the extent that this new activity raspredmechivaet accumulated wealth, transforms it into your experience.

It is important to note that, in fact, even a simple fixation of an event, it would seem, neutral description of a fact is actually his implicit assessment. Perceiving their environment through the lens of their goals and interests, a person is always based on existing descriptive and explanatory schemes, thereby including new information about the world in its actual practice. Thus, the traditional ways of reflecting reality affect the nature of understanding displayed phenomena and understanding in this case is a reconstruction of the ways of ascribing meaning, which have been used by
the manufacturer information, and those that are generally accepted in a given community as valid.

Meanings and values are realized as certain functions performed by the elements of culture in specific activities. Therefore, the mechanisms of formation of meaning and understanding of the diverse, as diverse human experience, producing and using value. Moreover, since the system of values in public practice has a complex structure, to determine the areas of the practice, and then the realization of these values - the interpretation of reality - appears as a complex cognitive procedure, the implementation of which takes place on different levels. We are interested in the types and levels of understanding defined types and forms of social practice.

According to Heidegger, understanding is a condition of human existence. This deep thought I would like to add that depth of understanding will ultimately depend not so much on the amount of information that a person has (although, of course, the role of information, especially accurate, can not be ignored), but the maturity of the human personality structures, through which he can learn and enrich the spiritual legacy that is created by mankind in its historical development. Only a person is able to understand herself and the world around us deeply, that is multi-dimensional. [3]

Understanding - is the spiritual side of any human activity of human being-in-the world in which it is experienced and interpreted the changing and enduring uniqueness.

Here, I would like to emphasize the fundamental importance of understanding how the category of reflection and comprehension of the particular and the individual in the form of practical consciousness. It is important for the history of thought on the installation that the source of individuation of things and phenomena is their materiality and the spiritual experience of the individual uniqueness and completeness, integrity of its existence is ultimately determined by its practical participation in the movement and changes in the material world.

Self-consciousness, the unity of personality is not just "self-knowledge", some abstract and theoretical position in the empirical consciousness of the individual, but the practical understanding of themselves and their place in reality. However, at this
turn of the problems we go beyond its epistemological consideration and touch the
very complex issues relating to the definition of understanding as one of the essential
characteristics of the human being and the man himself. Changes in the socio-
historical development must be accompanied by changes in the human understanding
of the world that can not be reduced to the mere development of theoretical
knowledge.

Social and practical cultural boundaries, which puts modern life knowledge
gained in history, allow a person to evaluate the features of its nearest being and,
therefore, subject to its own understanding of the world of possible changes.

Understanding the level of personal meaning raises the level of consciousness,
which bears a fundamentally social in nature, certain regulatory and value structures
of social practice. This is reflected in feelings, behavior, attitude to people, things,
ideas.

Personal meanings are always implemented in the experiences of a particular
individual. It is no accident modern methodological concept of development of
scientific knowledge are particularly interested in attitudes, even biographical ∼
SKIM to scientists. In the theory of art and aesthetic experience of perception has
long been established as the procedure of judgment.

The role of the experience, rather, an understanding of empathy as a procedure
is quite large. The person understands and comprehends the pain of another person
solely because of their own ability to experience the feeling of pain. And when we
talk about the experience as a component of semantic structure, it is not just about the
emotional side of things. Empathy is not sympathy alone, we can talk about the
experience of intellectual, aesthetic, moral content. Sense of the world for a man - is
to understand it as a world of other people: the world of the mother, father, world, the
world of his friends and colleagues, the world of the great geniuses of mankind.

When considering the construction of a new series on the semantic level of
understanding of personal meaning is presented as a process designed to more and
deeper layers of consciousness, from simple perception through the social meanings
and values to the experience, ineffable complex mental states, "meaning without words."

Noting the important role of emotions in the process of understanding, it is not inclined to exaggerate, as is not going to exaggerate the role of language in the process. For some understanding of the current research is characterized by the reduction of the latter to the comprehension of idioms (sayings of the text, some of the natural or formal language, etc.). Moreover, when considering the understanding of the humanities and natural science even speak of "the text in the broad sense", "book of nature", etc.

In this case, the absolute terms hermeneutic approach, for which, according to G. Gadamer, the being that is understood, there is a language, and everything that is, is a symbol of the language.

The reduction of understanding to language understanding is understandable - it is caused by greater explicitness, explicitly differences "signifier" and "signified" in the language. Therefore, in some respects understanding of the linguistic sign is the key to understanding the other elements of the culture. This explains the phenomenon of greater scrutiny of understanding in the field of language activities.

Attitude to the problem of understanding how the general scientific problems is to consider knowledge as a result of certain activities of the entity that implements this form of norms, attitudes, ideals, based on certain bases and assumptions. These norms, attitudes, ideals, assumptions, etc. are at the basis of scientific knowledge, and based on the scientific study of society, culture, consciousness, psyche, etc.

The concept of understanding, characterized not by itself the level of knowledge, penetration into the subject of an impersonal knowledge, it describes the well-known work of consciousness, a certain state of consciousness, known for his opportunity. Applying this fairly-valued term 'consciousness', we aim to indicate the presence of a subject of the prerequisites of an ideal plan, funds associated with motivational and semantic sphere. All this is a subjective reality that distinguishes one from the other activities of the subject and sets the terms of its capabilities. The specific position of consciousness, the presence of a perfect plan, the prerequisites for
its implementation is just a subjective reality, which manifests itself, in particular, in the acts of understanding (or misunderstanding). I can not understand something, to master a certain sense, to reproduce it as a treasure own subjective reality, thereby develop their consciousness to the extent that in my mind there are or may be formed with the release of a wider spiritual or a real-life context effective premise that understanding.

Turning to the subject of the modern understanding of the reflexive study of science and, therefore, the concept of understanding the concepts in the arsenal of the reflexive research demonstrates recognition of the fundamental fact that the real scientific and cognitive activities are carried out in cooperation of various actors of this activity, native speakers of different positions of consciousness (of course, these very actors must be understood not necessarily as individual entities).

Understanding of one another personality, understanding the meaning of the representatives of a culture of a different culture other than their own, do not have a full immersion into another normative value system, but there is also the other side of the imposition of a set of attitudes and opinions. Understanding, comprehension is the result of the collision, dialogue and interaction. Any human interaction, and hence the understanding by nature dialogic (or perhaps even polilogichno).

Even seemingly monologue speech is an implicit form of a dialogue, because it is always internally focused on the possible reactions of the listeners or interlocutors, their objections or approval. In turn, understanding speech (or any text in the broadest sense of the word) involves the reconstruction of this hidden dialogic received messages, the deployment of internal dialogue.

Consequently, the process of understanding is a complex interaction between speech, text, and subjective expectations, forecasts, associations of the perceiver.

Deploying voice or text determines the future course of interaction (communication), cuts the previously existing opportunities and creates new ones. They commented on, evaluated, and thus the source code are transformed into new streams of messages, creating a continuous flow of information.
Human activities are always deployed on the basis of and against many of the existing, emerging and changing contexts, and its results are included in their network, in turn, changing them and giving rise to other contexts. In this respect, we can talk about nezavershaemosti dialogue. Perceiving and comprehending a message, we will somehow respond to it, and the answer is in accordance with the degree of understanding (or misunderstanding) reached at every single step of communication. There may be whole chain of question-answer structure, apparently corresponding to all the rules of text, but involving very different contexts. Therefore, the meaning that is found this first ("questioning"), the second crop in the objects ("inquirers"), depending on availability and the ability to find answers through an upgrade of the regulatory systems of value encoded in these objects, and relate them to the settings of their society.

The dialogue is not possible in the event that the participants only include messages in his usual companion, and a fixed set of meanings or try to fully absorb the way of thinking characteristic of the interlocutor, which seek to sever all ties with the normative value system of their social and cultural environment (which is nearly run possible). Only a partial withdrawal beyond the usual allows you to find some common elements to ensure understanding. This output is always a unity of countervailing procedures: on the one hand, the identification of a sudden, strange in comparison with the usual methods of development of the world, on the other - the identification of the unknown, unfamiliar with the famous, traditional. Therefore, understanding appears is not always easy dialogue and encounter "the usual" and "unusual."

With the help of "dialogue" model, it is possible to identify a solution to one of the hot issues of modern methodology of scientific knowledge - the problem of understanding of new knowledge, which is one of the aspects of the question of the origin of the source and means of new information about the world. There are judgments that allow its emergence "out of nothing" or declare a new "well-forgotten old", which essentially removes the question itself.

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If we consider the collision of different theoretical concepts as a dialogue, it becomes evident the need to find ways of "translation" of one theory to the language of the other. One transformation is most often impossible, and we have to be satisfied with an approximate coincidence, assimilation, resulting, in particular, the emergence of new meanings.

The process involved the loosening of traditional ideas, ejection phenomena from their usual context of conceptualization, the destruction of the old sense. This is the aspect of meaning that VB Shklovsky, aptly called the "estrangement" [4]. Estrangement is essential comprehension of reality in scientific knowledge, which often takes place in the development stage of the "crisis of the evidence." At this stage of the nomination of new and sometimes "crazy" ideas is one of the conditions for further scientific progress.

In the process of thinking involved in the dialogue structure interact not only at the level of social values, that is, at the level of concepts, but also emotions.

To make the process a "clash of meanings" could take place, it is often necessary to overcome various psychological barriers to abandon established views and positions, and it is accompanied by strong emotional loads up to direct unwillingness to understand the other point of view, the open rejection of dialogue. Nevertheless, the dialogue - the path to understanding.

What was the main systems of the past, can take second place in the new era, to turn into a secondary feature of the actual functioning of social systems. But the very preservation of "relict" features is the basis for understanding the activity of previous generations. The questions that one asks another historical era, are in a certain sense, "provoked" the opportunities that are distinguishable in the content of "inquirers" period from the point of view of "questioning".

Thus, people who belong to any cultural-historical community, taking the actual functioning system of standards and assessments are guided (to varying degrees and with different locations), and to certain pieces of public facilities that are associated with past traditions. All this defines a complex, ambiguous personal perception of social experience of a normative value system.
Thus, the identification of values and normative nature of semantic determinations and levels of understanding, the structure of which is ultimately determined by the spheres of social practice, allows you to find something in common that combines a variety of manifestations of understanding as a means of interpreting reality. This is the first of its activity-base. Understanding is a party and one of the results of spiritual and practical development and transformation of reality by man, including the man himself. Expressed understanding of the functioning of the regulatory value systems of social practice, that is, it is social by its very nature. However, the dynamics of the development of understanding requires the active participation of the individual in the process.

Thus, the following important principles of understanding: the possibility of fundamental information of the semantic content of the set of expressions generated by the participants of the hermeneutic relationship to certain common for these concepts, the presumption of meaning, according to which one can understand just what makes sense (epistemological postulate), the principle cultural-historical intersubjectivity - a requirement to access the cultural ontology, which outlines a substantive pre-understanding and the associated basis of certitude (ontological postulate), the principle of calculation and hope for an adequate understanding (psychological postulate).

Understanding of the inherent historicity. Expression of the historical understanding of certainty and extremity of human existence stands tradition. The hermeneutic circle describes the understanding of the interaction of the two movements - the traditions and interpretations.

The meaning of the text than the author's understanding. Interpretation is not simply reveals the meanings of things, and to some extent produce new meanings and content is somehow "work" of the shell, not a simple reproduction of the author's intention. Understanding is not only reproductive but always constructive creative process.

Hermeneutic experience unfolds from within the language and the language is the character. Between tradition and his interpreter holds a conversation - a dialogue.
Understanding - the action, the dialogue of different cultures, which retain their integrity and identity. This dialog is a counter-movement of semantic understanding of the projections, and the coincidence of which means an event of understanding.

Understanding social in nature, occurs only in the process of purposeful activity and has a normative and the nature of values. Social values and meanings are implemented and exist only in the process of social practice. Meanings are not put in social communication, and are generated and reinforced in public practice certain normative value systems. The meaning and understanding of the elements of the transformed and assimilated into the human reality of becoming part of a certain culture, become important for social community or the individual - a socio-cultural status.

Understanding - is the spiritual side of human existence-in-the-world in which it is experienced and interpreted the changing and enduring uniqueness. Personal being able to expand its reach and depth of understanding, which depend not only on the amount of information that a person has, but on the maturity of the personality structures. Understanding the level of personal meaning is presented as a process of coming to consciousness of unity, the wearer is fundamentally social in nature, certain regulatory and value structures of social practice. In this creative subject itself becomes a cultural value - not only the means but also to understand. Creative subject focuses a unique ability to understand the reality. However, a new and original knowledge, entirely appeared as individual, personal, in the operation takes the total social value.

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CONCEPT OF THE CREATIVE CLASS IN THE GLOBALIZING SOCIETY

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While considering relevance of studying the theory of a creative class and its role in the modern society, it should be noted that Russia today is desperately in need of innovative modernization that is based on mutual cooperation and solidarity between governmental institutions, community and active social groups and classes whose representatives are business entities and science- and arts-related intellectuals.

Modern social philosophy gives the following definition of innovative modernization: innovative modernization is a process of productive social, economic, political, structurally institutional, managerial, technological, socio-cultural, and humanitarian update of a society and an individual based on the forward development and pro-active strategy, instead of reactive tactics [1]. In our opinion, the key tasks of modernization are the facilitation of building a modern society, modern infrastructures and a modern individual.

The society of tomorrow is also called “knowledge society”, “knowledge economics” and “informational civilization” [2] can be accelerated with participation of such social subject as the creative (creative and modernizing) class. It is the creative class that is the main innovations producer and the holder of cultural and informational resources and enhances the human capital reproduction.
When considering the view point of an American sociologist Richard Florida, it should be pointed out that the creative class includes creative professionals engaged in the “artistic” segment of economics – that is, such workers whose social function means creation of non-material assets that render material dividends, namely new ideas, new technologies and new creative content [3]. Thus, the author suggests segmentation based on a professional criterion, and it is deducted from this segmentation that the creative class representatives are creative occupation professionals. In our opinion, an anthropo-social criterion is more up-to-date in the context of the Russian society’s current state. The anthropo-social criterion provides that the classification’s predominant characteristic is related to subjective, psychological indicators, therefore the pool of persons forming the creative class in today’s Russia should be regarded in a wider sense than Florida does. In our view, in today’s Russia one can include into the creative class those who are, within their professional or social occupation, innovation creators and development generators as well as create and expand the “growth points”.

Among such creative class representatives in today’s Russia there are researchers that are engaged in explorations in the industrial and fundamental science, scientists that develop and implement hi-tech inventions, representatives of businesses started from scratch and venture businesses, as well as intellectuals working in the sphere of spiritual and informational reality formation.

In their turn, representatives of “routine” professions can also be a part of the creative class, provided that they tend to implement innovations and improvements within their professional occupation; innovative bureaucrats have a special standing there.

It should be pointed out that the creative class is a poorly differentiated community; the process of its definition according to some formal or status-related criteria is difficult and to single it out by administrative means or to force it into existence “from above” (e.g., at the authorities’ will) does not seem possible. Belonging to the creative class is not associated with either social status, or income level, or consumption standard, or educational level, but the creative class members
often fall into a particular psychological type, that is, to a socio-psychological type. Representatives of the creative class demonstrate typical “passionarity”, that is, fervency that can, in its turn, be characterized by an internal “core”, developed strong-will nature, pro-active attitude, and self-esteem.

The creative class members can be related to “entrepreneurs” in the economic theory by Joseph Schumpeter [4]; “entrepreneurs” in Schumpeter theory possess an “entrepreneurial ability”, meaning that they are focused on innovations and economic development instead of linear economic growth.

The creative class members are often defined as representatives of the “modernization class”, “innovative class”, “modernization generation”, etc. Still, the definition “creative class” is the one that in a most precise way points out to its representatives’ integrating features, namely creative activities and creative attitude to life.

In the modern globalizing society, it is possible to introduce such notion as “creative man” (“homo creativus”), who is governed by his/her creative identity and individuality and in whom non-pragmatic motivations dominate, often accompanied with a specific creative-style behavioral pattern [5]. Bearers of such socio-psychological type are capable of non-standard “creative” way of thinking, for certain risk, for making efficient decisions under uncertainty conditions, for creative inspirations, for transgression and transcendence, and for going beyond the limits of immanent personal entity. In other strata of society, including the bureaucratic class, a quite rational motivation prevails, as a rule.

The creative class construction procedure consists, in our opinion, of three major stages as follows:

1. Selection of creative activity indicators.

2. Formation of the creativity’s integral criteria in order to single the creative class out.

3. Determination of procedures to identify creativity, co-definition and co-ranking with the creative class [6].
In fact, the creative class is a modern and immediate strategy of struggle for the true glory of Russia – both inside and outside the country. The achievement of “glory” should be based not on strict governmental protective paternalism or “voluntary yet compulsory” mobilization, but on mutually beneficial partnership dialogue – that is, through cooperation, solidarity and synergy of citizens, civic organizations, creative class, business and government, all of them maintaining their subjectivity. Really, nowadays, in early 21st century, it is impossible to build the future on the foundation of compulsion and dictate. It can only be based on free loyalty and solidarity.

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Shcherbakova N., D. Romero Intriaigo, Danilova E.
TRANSFORMATION TYPES IN LITERARY TRANSLATION (BASED ON THE MATERIAL OF SPANISH AND RUSSIAN)

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The article is a study of all transformations made by N. Butyrina, V. Stolbov and L. Sinyanskaya in the translation of the novels «Cien años de soledad» by Gabriel García Márquez and «La Fiesta del Chivo» by Vario Varga Llosa from Spanish into Russian.

Key words: literary translation, stylistic, grammatical and lexical transformations, invariant meaning.

The problem analyzed in the article is important today due to the need to provide a linguistic explanation to any type of discrepancies in the translation of literary works, as well as to reveal the chain of transformations connecting the elements of the source text with their counterpart in the target text, and thus to show the logics of each translation case.

Translation transformations are of a special importance in literary translation, as this type of translation, apart from the linguistic context, has a pronounced artistic aspect. Literary translation is a specific kind of cross-cultural communication based on a particular system of verbal forms which contain the implication and meanings expressed by means of one language (the source language) and transcoded into another language (the target language) with the help of various transformations that affect all systems of the languages concerned. It is important to render the key notions of the source text, the invariant kernel and the imagery principles, as any destruction of the text structure results in a loss of the author style which creates the uniqueness of the novel, even if the main idea of the source text has been rendered.

Thus, the article deals with the urgent issue when the original literary work is bound to be transformed during translation, with the invariant kernel and the style remaining the same.
The translation process is not just a replacement of language units. Just the contrary, it is a complicated process containing a number of challenges which the translator has to tackle.

The primary objective of translation is to reach adequacy. Adequacy, or equivalence, means that the translation is necessary and sufficient to render the invariant plane of content, adhering to the corresponding plane of expression, i.e., the target language norm.

In linguistic literature the term “transformation” became popular due to the works by Noam Chomsky, the pioneer of transformation analysis. This term is used in Linguistics to denote different transformations which take place in cases when it is impossible to provide a translation using interlingual parallels. Transformation is a modification of the language, topic, style of the source text; the implementation of the invariant kernel of the source text during the translation process [4]. In semantic respect the essence of transformations is to replace the original lexical unit with a word or a word combination having a different inner form, i.e., having a different structure of the plane of expression and foregrounding the seme of the foreign word which is transcoded during the translation. The transformations which take place render the communicative effect of the original text into the target language despite the correlation between the original structure and the target structure which has undergone these transformations [3]. Traditional knowledge holds there are stylistic, grammatical and lexical transformations which are the object of our study.

Rendering the stylistic nuances of the original text is an important and an urgent issue both in the Theory of Translation and in translators’ work. We need to take into account the fact that the notion of content in literary works is very complicated, it encompasses both the material, cognitive and the emotional aspects of the sentences, their ability to influence the feelings, as well as the reason, of the readers. It is very important to identify the linguistic expression in the source text.

Rendering the stylistic units is the primary objective of translation, that is why translators sometimes use stylistic devices to add more expression and more senses to the target text.
There are several possible ways to transfer the stylistic situations of the source text into the target text. The varieties include: leveling, emphatization, substitution, stylistic equivalence, inversion, individualization, anticlimax, neutralization.

The translator provides a stylistically adequate equivalent of the semantic invariant of the source text, with the figures of speech of the target text and the source text corresponding to each other both functionally and structurally. For example, in the translation of the text in «Petra Cotes, consciente de su fuerza, no dio muestras de preocupación» [7, p. 85], stylistic equivalence is employed: «Петра Котес, уверенная в своих силах, не проявила никакого беспокойства» [2, с. 90]. In this example the original stylistic structure has been preserved, the intertextual invariant has been completed both in the source text and in the target text.

Stylistic leveling takes place when the characteristic features of the source text are leveled out during translation: the translator levels out the expressive details of the source text, simplifies its style. This can be shown with the following example:

«(...) perdió los estribos cuando descubrió que éste tenía la esclava de Aureliano Segundo (...)» [7, p. 76] «(...) вышел из себя, обнаружив, что у мальчика в рубашке зеленого цвета браслет с именем «Аурелиано Второй» (...)» [2, с. 81].

The word for word translation of the saying «perder los estribos» sounds as «lose stirrup». However, the translation requires that the image of the saying should be changed according to the norms of the Russian language. That is why in the Russian version the translator uses the set expression «выйти из себя» (equal to English «to lose one’s temper»). In both cases the expression means «to get angry with somebody». Still, the replacement of the original saying with a simple phrase during the translation results in a loss of the source historical meaning.

As a rule, the direct nominative meaning of words which are parts of metaphorical expressions cannot be perceived by the native speakers any more. To achieve the stylistic equivalence of idioms, sayings etc, with the source text, the translator employs substitution. Set expressions of the target language are used. This implies that the text is transcoded on the stylistic level, not on the language level.
Let us analyze some examples:

«Урсула скрепя сердце приняла младенца, еще раз побежденная упорством своего мужа, который не мог допустить и мысли, что отпрыск рода Буэндиа окажется брошенным на произвол судьбы» [2, с. 17].

The equivalent for the Spanish expression «navegar a la deriva» in Russian is «плыть по течению» («go with the flow»). However, a synonymical phraseological unit has been used, which is more appropriate for the context - «бросить на произвол судьбы» («to leave adrift»). This enables to preserve the semantic invariant of the source text. The expression «mala gana», which means «неохотно» («reluctantly»), has been replaced by the Russian set expression «скрепя сердце» (similar to the English «grin and bear it»), which enables to show the character’s feelings much better.

«(…) cuando te volviste un pobre diablo del montón». [8, p. 10] «(…) превратившись в простого смертного, каких тьма-тьмущая». [1, c. 9]. This example demonstrates a discrepancy between the stylistic features of the Spanish expression «pobre diablo» and the Russian one «простой смертный» («a man of mould»). The word «diablo» is equivalent to «дьявол» in Russian («devil») and belongs to colloquial language, that is why, used in translation, it simplifies the style of the text as compared to the source text. At the same time the word «montón» means «a lot / very much» («много/очень» in Russian). In literary translation it is replaced by the expression «тьма-тьмущая», («squillions»), which has the same lexical meaning but makes the text more expressive.

The stylistic inversion is a transformation implying the rearrangement of the stylistic elements as a result of the translation. For example, «Salvador y Amadito ocupaban la parte posterior del automovil aparcado frente al Malecón y habían tenido el mismo intercambio un par de veces, en la media hora que llevaban allí» [8, p. 26]. In the source text the part of the phrase denoting the time period is at the end.
of the sentence and it is set off by a comma to emphasize its importance. The translator rearranges the word order, thus decreasing the significance of this parenthesis. «Сальвадор и Амадито расположились на заднем сиденье автомобиля, стоявшего у въезда на Малекон, и за полчаса, что находились там, уже не один раз обменивались такими репликами» [1, с. 20]. Stylistic individualization is a device revealing the translator’s idiolect due to the structure of the source text. «El pueblo celebra con gran entusiasmo la Fiesta del Chivo el treinta de mayo» [1, p. 3] «Тридцатого мая, бросив дела, весело празднуем Праздник Козла» [8, c. 4]. When the line of the Dominican merengue is translated into Russian, the structural components of the sentence are rearranged: the date is used in the beginning of the sentence, the expression «con gran entusiasmo» («enthusiastically») is replaced by the adverb «весело» («joyfully») with the verbal adverb phrase «бросив дела» («neglecting his work»), the word «El pueblo» is levelled. The translator uses stylistic transformations to make some elements more expressive and significant, however, leaving the rhythm unchanged.

When the stylistic character is rendered in translation partially and non-locally, separate words of the source text which contain a stylistic component will be translated into another language with words having none of the original stylistic colouring. This technique is known as anticlimax, which implies that the stylistic devices are muted and replaced with less intensive, or even neutral ones. For example, in the novel «Cien años de soledad» the author describes the condition of the main character as follow: «Pasó la noche en vela, atormentado por el dolor de los golondrinos» [7, p. 54]. Этой фразе соответствует русский перевод: «Мучимый своими нарвами, он не спал всю ночь» [2, c. 56]. The expression «estar en vela» meaning in Russian «не сомкнуть глаз», «бодрствовать» («not to sleep a wink», «to be awake», is translated into Russian as «не спать всю ночь» («stay up all night»), which weakens the stylistic device used in the source text.

Neutralization is the loss of imagery typical for the source text. Let us analyze some examples. «(...) cuando, como miembro de la Guardia Constabularia, perseguía a los «gavilleros» sublevados contra el ocupante militar norteamericano
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(...)» [8, p. 32]. «(...) когда он служил в жандармерии и преследовал «бандитов», восставших против американской военной оккупации (...)» [1, с. 23]. «¿Recuerdan cuando se puso de moda venir a este Malecón a tomar el fresco, sin estar pendientes de los caliés?» [8, p. 27]. «Помните, как мы стали ходить сюда, на Малекон, подальше от вездесущих шпиков выпить чего-нибудь прохладного?» [1, с. 20]. The word «gavilleros» has no equivalent in Russian as it emerged in the Spanish language due to historical reasons and is connected with the revolution in the Dominican Republic in the 20th century. The word «caliés» means «confidential agent». These words were in use only in the Dominican Republic, only at that time. In both examples the translator effaces the national and historical imagery and replaces the folk elements with colloquial ones.

Transformation techniques demand creativity, but if the result of the equivalence is so appropriate that it acquires an absolute meaning, it can be lexicalized as an equivalent.

No doubt, the appropriateness and invariability of equivalents can only be possible in specific contexts, that is why the lexicalized examples of translation through transformation are mainly confined to word combinations. Most often it is equivalent translation of phraseological units. For example: «(...) mientras Úrsula y los niños se partían el espinazo en la huerta (...)» [7, p. 4] «(...) ни на кого не обращая внимания, в то время как Урсула и дети гнули спины в поле (...)» [2, с. 3].

The need for lexical transformations results from the fact that we have to look in the target language for equivalents of the lexical units which do not coincide with the dictionary meaning and can be identified due to reasoning techniques.

Like I. Retsker, we distinguish the following types of lexical transformations: concretization of concepts, generalization, antonymic translation, meaning extension, omission, compensation, lexical addition [5]. Let us analyze them in detail.

Concretization is a replacement of a word or a word combination of the source language having a general meaning with the one having a more specific meaning.
As a result of this transformation the equivalent in the target language and the source lexical unit find themselves in the logical relations of inclusion: the source language unit expresses a generic concept while the target language unit expresses a specific one. Examples of the words denoting generic concepts may include, among others: fruit, vegetables, hostilities, furniture, foodstuffs. The specific concepts will respectively be denoted with the words: apples, tomatoes, attack, armchair. Let us illustrate it with an example:

«(...) donde los emigrantes se apelotaban como reses de matadero, comiendo macarrones fríos y queso agusanado [7, p. 152] «(...) где эмигранты, сбившись в кучу, как быки на бойне, поглощали холодные макароны и червивый сыр» [2, c. 162].

The word «res», which means «cattle» in Spanish, is represented in Russian with the word «бык» («bull»), which expresses a generic concept. This case is an example of contextual concretization defined by stylistic purposes, by the need to achieve a more intensive imagery and visual expression.

In cases of concretization the replacement of the word having a generic meaning with the one having a more specific meaning depends on the differences in the structures of the two languages. In the following example the Spanish word «mariscos», which means «seafood», is translated into Russian with the word «ушицы» («oysters») having a more specific meaning.

«Amaranta Úrsula, en cambio, se hacia llevar en el tren pescados y mariscos en cajas de hielo (...)» [7, p. 158] «А для Амарианты Урсулы поезд доставлял рыбу и устрицы в ящиках со льдом (...)» [2, c. 162].

**Generalization** is a technique contrary to concretization. In this case a shift from a specific to a generic concept takes place. Generalization technique is used if there are no specific concepts in the target language which are similar to the concepts of the source language. So, in Russian the words «рука» and «нога» are used to denote what is called «mano/brazo» и «pie/pierna» in Spanish. Let us give an example of such transformation:

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«Abrió los brazos y estrechó a Salvador» [8, p. 34] «Он только раскинул руки и обхватил Сальвадора» [1, c. 25]. «Es verdad, a los oficiales con huevos, trujillistas hasta el tuétano, no se les dora la píldora -se puso de pie-» [8, p. 39]. «Так. Офицеру с яйцами, трухилисту до мозга костей, пиллюлю сладить не надо.— Он поднялся на ноги» [1, c. 28].

A more generic meaning can be preferable for stylistic reasons as well. For example, in the following sentence: «(...) a la sombra de un almendro privilegiado con tres nidos de petirrojos (...)» [7, p. 56] the specific kind of bird «малиновка» («robin») is translated into Russian with a word of generic meaning «птица» («bird»). «(...) в тени миндального дерева, которое облюбовали под свои гнезда три птичьих семейства (...)» [2, c. 58]. This dispenses the translator with the need of going into details.

Antonymic translation is a lexical and grammatical transformation whereby the replacement of the affirmative form by a negative form, or vice versa, is accompanied with a replacement of a source language lexical unit into a target language lexical unit which has an opposite meaning: «Mientras Dios me dé vida - solía decir- no faltará la plata en esta casa de locos» [7, p. 62] «Пока Бог не лишит меня жизни, – частенько говорила она, – в этом сумасшедшем доме денег всегда будет вдоволь» [2, c. 66]. The verb «dé» («gave») having an affirmative meaning, has been replaced by an antonym with a negative particle - «не лишит» («won’t deprive»).

Apart from the lexical unit which is directly antonymic to the source language unit, other words or word combinations expressing the antonymic idea can be used: «(...) pero impuso la condición de que se ocultara al niño su verdadera identidad» [7, p. 18]. The literal meaning of the source text runs as follows: «she made it a condition that the child’s real ancestry be concealed». But in translation the verb «ocultarse» («conceal») has been replaced by «never to learn». «Однако она поставила условие, чтобы ребенок никогда не узнал правду о своем происхождении» [2, c. 19].
Meaning extension (sense development) is the most complicated technique demanding a high level of proficiency from the translator. The technique implies a replacement of a concept with another one in the process of translation, on the condition that these concepts are connected with each other as cause and consequence, as the part and the whole: «A pesar de que la madre la había aleccionado sobre los cambios de la adolescencia (...)» [7, p. 33] «Мать своевременно посвятила ее в те перемены, которые приносит вступление в девичий возраст (...)» [2, c. 35].

However, literal translation does not reflect the conceptual content of the sentence. In translation, the semantic component of the source text unit «cambios de la adolescencia» has been replaced by an identical concept «перемены, которые приносит вступление в девичий возраст» («changes induced by becoming a young woman») to adapt the original text.

Both lexical and grammatical transformations often demand that additional words should be used. This technique is known as lexical addition. Adding more words may be necessary for a number of reasons including the differences in the structure of the sentence and the need to express the idea in more detail when laconic Spanish sentences are translated into Russian. Another reason of using additional words in translation may be the lack of the corresponding word or of the lexical-semantic variant of the word. «Cuando mataron a las Mirabal, en noviembre, comentamos el crimen aquí» [8, p. 27] «Когда убили сестер Мирабаль, в ноябре, мы обсуждали это преступление здесь» [1, c. 20]. The word «сестры» has been added by the translator due to the need to render into the grammar element which does not exist in Russian, namely, the article «las».

Omission is a phenomenon that is contrary to addition. It is semantically redundant words that require omission in most cases: «Llena de tiburones y tintoreras, esperando» [8, p. 42] «Кишмя кишит акулами, а те только и ждут» [1, c. 29]. In the Spanish variant the word «tintoreras» («female shark» is redundant.

Compensation in translation is a replacement of an intranslatable element of the source language with another means rendering the same information, which must not
necessarily be placed in the same part of the text. Here is an example of a compensation in translating from Spanish into Russian: «Lo había convencido, creo, cuando la debacle» [8, p. 147] «Я почти его уговорила, а тут – началось» [1, c. 100]. The word «debacle» has no equivalent in Russian, that is why the translator replaced it with the words «а тут – началось» («and so it kicked off») which render its meaning. Compensation is especially frequent when there is a need to render intralinguistic meanings characterizing particular linguistic features of the source text – the dialectal colouring, irregularities or individual speech characteristics, stylistic quibbles, wordplay: «(...) que siempre hablaba delante de ella en jerigonza. -Esfetafa -decía- esfe defe lasfa quefe lesfe tifiefenenfe asfacofo afa sufu profopifiafa mifierfedafa» [7, p. 88] «(...) ее привычка употреблять эвфемизмы, и она всегда разговаривала с ней на каком-то непонятном языке. – Онафа изфи техфе ktofo вофорофотитфи носфо отфо своофоефегофо жефе дерьфемафа, – изрекала вдруг Амаранта» [2, c. 94]. «Jerigonza» in Spanish is a play of letters with "F" or "P" added, after which the vowel is repeated. There is no similar play in Russian, that is why the translator had to employ compensation.

In practice lexical and grammatical transformations are usually combined. In many cases a change in the structure of the sentence results from lexical, not grammatical reasons. As the communicative message of the sentence demands an accurate choice of word in the first place to achieve its correct and precise reflection in the target text, the translation solution depends on the correct choice of the grammatical form of the word as well.

Speaking about particular grammatical transformations, the substitution of Spanish nouns with Russian verbs is the most wide-spread method due to the rich and flexible verb system in the Russian language. Such substitution may be necessary for a number of reasons: the lack of corresponding noun in Russian, the need to change the structure of the sentence according to the norms of the Russian language. Let us give an example of such substitution:
«En la espera se le había agrietado la piel» [7, p. 30] «Пока она ждала их, кожа ее покрылась морщинами» [2, c. 30], in this case the Russian verb «ждать» «wait» corresponds to the Spanish noun «espera».

Grammatical transformation may be full or partial, depending on whether the structure of the sentence is changed completely or partially. Usually, when the principal parts of the sentence are replaced, a complete transformation takes place, while the substitute of subordinate parts requires a partial transformation. Apart from the parts of the sentence, parts of speech can also be subject to substitution. Most often it takes place at the same time: «Todo el mundo empezó a atacarnos, a decir mentiras horribles de la familia, solo por ser mi madre hermana de un trujillista» [8, p. 147] «Все были против нас, ужасные вещи говорили про семью, и только потому, что мама — сестра трухилиста» [1, c. 100].

All factors which can influence the use of grammatical transformations must be taken into consideration, namely: the syntactic function of the sentence, its lexical content, semantic structure, the context of the sentence and its expressive and stylistic function.

Any transformation in objective reality may be qualitative and quantitative. Quantitative transformations imply that some elements of a whole structure are deleted or added. Qualitative transformations imply a replacement of one element with another. The specific feature of linguistic transformations is that qualitative transformation can often be connected with a quantitative one, for example, a word may be substituted for a word belonging to a different category, as well as for a word combination, which results in changing the number of formal structural elements.

There are four types of transformations: transposition of grammatical categories, transposition of parts of speech, lexical and syntactic transformations, lexical and semantic transformations.

Transposition contains three aspects: the structural aspect, the semantic one and the functional one. The first aspect concerns the transponent and transposit, the second is the aspect of the type of transposition from one class to another, the third one is the aspect of contextual conditions in which the transformations take place.
As for the contextual conditions in which the transpositions take place, we would like to show four cases using synthetic structures as an example:

a) **transposition proper**, when the part of sentence is replaced with another one; immediate syntactic relations changing, for example:

«Fernanda, con muy buen tacto, se cuidó de no tropezar con él» [7, p. 88]

«Фернанда весьма тактично старалась избежать столкновения с ним» [2, c. 94]. The main structural pattern of the sentence is preserved during translation, while the intensity is expressed with a noun in Spanish and an adverb describing a verb in Russian (N -» D transposition);

b) **subordinate transposition** when the replacement of the functional class of the dependent clause is defined by the replacement of the class of the principal element: «(...) le dijo con una seguridad enigmática (...)» [7, p. 85] «(...) она сказала уверенно и загадочно (...)» [2, c. 91]. In the Russian variant the action is characterized by an adverb describing a verb, while in Spanish there is an adjective describing a noun which, along with the desemantised verb, denotes an action V+N+A -» V+D+D.

c) **inversion and interversion** – an interchange of the principal and the secondary parts of the word combination. For example, A₁ + N₂ -» N₁ + A₂: «(...) a ratos, el parloteo de esas viejas trasnochadoras (...)» [8, p. 16] «(...) по временам доносилась трескотня старых полунощниц (...)» [1, c. 9]. The expression «Полуночные старушки» (similar to the English «midnight creakers») has been replaced by «старые полуночницы» («old night hawks»).

d) **link transformation** defined by the replacement of parataxis with the hypotaxis and vice versa. Homogeneous parts of the sentence in one text will correspond to a word combination with subordination in another one: «Sale, cerrando la puerta» [8, p. 94] «Она выходит и закрывает за собой дверь» [1, c. 65].

Grammatical, stylistic and lexical transformations are necessary as each language has its own specific structure, and each nation that speaks this language has a specific culture, which must be taken into account by translators. It is the structural
differences in the source and the target languages, as well as in the linguistic world image that make the translators employ a number of transformations.

Thus, it becomes clear that the primary objective of the translator is to keep in mind all the language difficulties and to try and render the author’s message, as well as all the stylistic devices, as accurately as possible.

References:

The report is on the socio-philosophical understanding of economic sphere of individual’s existence. Its peculiarities, functioning and typical features are investigated. The influence of economic activity on the human’s world-view is unfolded. The impact of market relations, material production on the formation of market type personality or the “homo economicus” is highlighted.


**Foreword.** Ukrainian society stays in the continuous development; determination of the guideline of education is characterized by innovations and control on the part of the state. Development of technologies and connection, creation of complicated international economic and trade systems, activity extension of international companies and transnational corporations, changes in international relations and international legislation greatly affect both the context of existence of every human being and Ukrainian society as a whole. The development of technologies changes the nature and life span worldwide. Revolution in means of communication unites the world in awareness, contributes to solidarity in confrontation injustice. But the progress also bring new dangers for stability as causes damage to environment, ruins families and social life, meddles in private and daily life of Ukrainians. While analyzing the transformational processes and social tendencies in Ukraine, we came to a conclusion of necessity of a new understanding of existing reality.

In the conditions of modern transformation processes which take place in Ukraine and world, a large role in becoming of personality of market type is played by economic relations which appear as the special method of self-realization of man, find out necessary orientators due to which a man provides itself necessary terms for existence and development. Exactly in labour, market relations it will realize itself as
integrity, and that is why today actual is a problem of philosophical comprehension of economic sphere of company.

To this problem the row of researchers applies on the modern stage – as I.Vakarchuk [1], D. Dzvinchuk [2], V. Kremen [3], V. Kutsenko [4], S. Nikolaenko [5], V. Ognevjuk [6], A. Sbrujeva [7], V. Teslenko [8]. So, for example, V. Skotniy examines a propert as socio-economic phenomenon in a philosophical aspect [9]; didactics measuring philosophical-economic knowledge in the context of theory of spiritual capital probes T. Glushko [10]; O. Aminova characterizes the role of spiritual values in economic activity of man [11]; N. Goncharenko probes the phenomenon of riches [12]; A. Mazaraki and V. Il'in study philosophy of money [13]; Y. Osipov analyses philosophy of economy [14].

Daily direct economic activity of everybody influences on its personality, forms world view position. An economic sphere is determining in the structure of company. The core of this sphere is a financial production without which a company would not exist in general, the more so – to develop. In the process of financial production people reproduce the terms of the life, produce facilities, necessary for satisfaction of the necessities. Necessities are always underlaid activity and conduct of people, come forward motive force and source of the real public relations, induce a man to the practical actions. Reasons which induce a man to activity, reasons of its conduct are always explained necessities, and more precisely – aspiring to their satisfaction. Coming from the necessities, a man produces certain (proper the necessities) attitude toward a company, to other people and to to itself [15].

Philosophy of economy is a sphere of philosophical knowledge about essence of economic life of man in the multivectorial field of socium and humanism aspect. The philosophical measuring of economic life (economies) is considerably wider from his semantic circle as sufficient condition of existence and vital functions of man. In him an economic sphere appears as the special mean of self-realization of man in the process of change by it the outer and own (internal) world, and an economy acquires status of “men-measured”, universal unique materially spiritual sphere in which personality will realize itself as biosocialspirited integrity. The fact
of economic activity in philosophical interpretation is comprehended in all his depth, delivered cleanly objective sense and opens up in the field of spirit. The spiritual sphere of menage engulfs moods, experiencing, estimations, attitude, attitude, recognition of world, what philosophical interpretation, comprehension, world view ground of economic problems, begin from [16].

Everybody is daily attracted in the sphere of economic life, economic phenomena, in fact it buys and sells, gets profits and pays taxes, leads and submits an administrative decision, saves and outlays, produces and consumes. Economic activity, labour since earliest times inherent every company. It not only creates financial sufficiency, satisfies congratulatory necessities but also develops creative forces, capabilities, internal world of man, gives him the special direction [17].

Economy which becomes firmly established in a company, brightly presents the convertings possibilities, radical changes all external, and sometimes and internal (spiritual) life of man, generates technical civilization with its energy, mechanisms, information, communications, by armaments and others like that. The artificial world which directly and scale resists to the natural world and earthly nature is as a result created.

Adam Smit, Britannic economist, philosopher, one of founders of economic theory, yet in 1776 year in the famous book of «Research of nature and reasons of riches of people» rotined that exactly own interest of separate everybody, which is based on the division of labor, conduces to the receipt of the maximally possible blessings for all company on the whole. Pre-conditions for this purpose is a competition and open markets. A competition stimulates achievement of higher results of labour, and, and increase of standard of life for all. The opened markets allow to overcome the shortage of commodities even where in they are not produced. Be – which, unusual necessities will be satisfied even, if there will be solvent demand on them [18]. By main reasons of economic activity of people, after A. Smit, there are necessities and exchange products for their satisfaction. In the certificates of exchange it appears on principle different on the nature from necessities measure which determines an equivalence and difference of things. This measure is objective,
does not depend on moods, desires of people: by it is time of their life and time of their labour. The rotation of goods, money, riches, takes place due to the labour inlaid in commodities.

Intercommunication between the different spheres of financial production of A. Smit shows on an example the economies of separate peasant, busy in the field of plant-grower. Growing grain, a producer distributes him: abandons one part for a self-consumption; second part – on seed, necessity for the recreation of process of production; third – for an exchange at the market, that for the rescued money to purchase other the commodities need him. Then again there is a reiteration of this cycle — production, distributing, exchange, consumption, and so continuously. Just like this the process takes place and in the scales of all public production, which can, though partly, illustrate production relations in an action [18].

We support the point of view, after which in the philosophical understanding market, – it opened, mainly uneven organized system, with all attributes and zvorotnimi connections. If in nature there are surprisings after the adaptation to the environment of plant and animals, a «public selection» creates more perfect forms of menage, related to the division of labor and development of production forces. A market comes forward embodiment of them. Such is the world view understanding of market [19, p. 265].

Market as an all-purpose determiner of the social production creates a balance between entrepreneurs’ and consumers’ interests. Barter depends on its profitability and not on the sympathies or antipathies between people. Besides generosity, reliability, integrity and solidarity market demands unwritten laws, rules and moral beliefs. We believe that it is important to nurture these qualities because they are often neglected and forgotten.

Competition is also an important factor that stimulates the improvement of quality of goods. Modern business is focused on the material needs of consumers, as well as on their needs and aesthetic tastes. Consumers prefer goods that awaken thinking; competition creates new areas of strategic thinking and management in
enterprises. Innovations were associated only with goods and technology earlier and now business is focused on creating consumer’s emotional experiences.

The practice of modern market economy shows that today there is a growing influence of the human factor in all aspects of society. Society is gradually coming to the conclusion that wealth is created by wisdom. Those who have knowledge about themselves, their nature and their origin inherit wisdom. This is the human’s way of thinking, perception, understanding and transforming the world and yourself.

An important factor in the functioning of social production, the economic sphere is money - a particular reality, which is associated with human’s everyday existence that creates a specific attitude to the world and us in it. Absence of money causes problems to people and the abundance or excess of money causes even more troubles. It seems only at the beginning that money determines people behavior and dictates their policies, impose special outlook and philosophy. Having a general exchange of property, money becomes not only value, but also the measure of value exchange benefits - the measure of all things. They express show the qualitative limitlessness of people’s possible actions and become the motivation for many activities - both humane and inhumane. Money can encourage any action against the person to turn to the subject of sale that it should not be in a healthy society. This means that money brings the order and chaos elements to the society. But money is only a mean of volition and mental efforts. They serve equally well as creative and destructive human actions and deeds. In this role, they create or destroy human personality, influencing its individual value system, the hierarchy of personal priorities and goals. Everything depends on the ratio of mentally willpower and pecuniary interest in of human’s the activities. Indeed, money is substantially changed the system of human values, putting himself in their center as a universal value. They give people the freedom ideal consumer who can choose the products, people, place and time that are most suitable to meet the needs. The German philosopher Peter Sloterdajk said about money: "Money - an abstraction in action ... Money doesn’t care. They are just the intermediary through which the different
equations are made. They like nothing else can transform everything under one denominator "[20, p. 200].

Money is the product of society, its creation and society is responsible for it. People must understand the true role and place of money in life and being of society, learn to manage with the help of combining modern economic science (with its practical orientation) and philosophy (with its orientation to the knowledge of the whole world).

Property is another aspect of economic life, which should be considered in the light of philosophy. During the Modern times, when the formation and development of the philosophy of rationalism took place, the property becomes the object of philosophical analysis. The problem of property arises as an attribute of individual freedom, which declared the rights of the subject of social activity beyond all estates and hierarchical constraints. In the Age of Enlightenment and the bourgeois revolutions property proclaimed basic natural right of man, his will and dignity. The last considered to be the most important principle of the ideology and philosophy of liberalism. In modern economic theory of property rights are understood as socially sanctioned (state laws, traditions, customs, administration orders) behavioral relationships, which appear due to the existence of benefits relating to their use.

In modern literature it is said that the first step in the development of property relations is the personal property. It is understood as the possession of a limited range of everyday items, personal existence. It is considered to be everything that doesn’t use all ways to get profit and gain. The philosophical aspect of the analysis of the concept of "property" sees it as a feature of human nature. By the way the personal attitude is treated as a way of self-determination and self-realization in the outside world. The human factor is a key in property relations. The statements of importance of the individual in economic life do not necessarily mean economic individualism. In economic life are possible compatible complex ways and different principles. But the complete subjugation of the individual economic social collective or state farm destroys and enslaves the individual. Free individual existence in the material world
provides freedom to farm, free and responsible person acts concerning material nature.

Today, special attention is paid to research specifics of intellectual ownership, defined as the possession and use of the results of intellectual activity. The specificity of this type of property is manifested in the level of education, skills, knowledge, experience, knowledge workers. The higher the intellectual capacity is the usually higher employment opportunities of employees, their labor efficiency, productivity and quality of work [9, p. 63].

We agree with the words of German philosopher A. Schopenhauer, who said that it is difficult, if not impossible, to find a reasonable limit of our desire of ownership [21]. It is really, that the abundance of a person in this respect does not depend on the absolute but relative to some purely magnitude, exactly on the relationship between its requirements and its possessions. Therefore the property of itself, as the numerator without denominator. A person may be perfectly satisfied if he/she has only the necessary things for life, while the other person who has high income, feels miserable.

It is appropriate to say that the property by itself is not evil or good. It has only one function - to help person to ensure the production of necessary means of subsistence, establish a reasonable domestic economy and guarantee prosperity. Morality and the spirit of all this provides the same person. The owner does not in itself necessarily the exploiter and the parasite. Evil and good - in person, not in a property. Hence, there arise all the arguments about the meaning of human life in terms of its economic implementation.

Thus, the economic sphere of society in the context of philosophy as an important factor in the formation of personality. A person, in varying degrees, shows his attitude to the objects of economic knowledge. Money - is an important component of our lives and through the attitude they can assess the worldview of the individual. Excessive passion for the money, their excess negatively impact on a person but he cares only for the material rather than the spiritual. Lack of money programmed into human negative attitude to the world and to himself. Money can
encourage any effort against man, also turn on the subject of purchase - sale that it should not be in a healthy society. This means that they make in public existence as the order and elements of chaos. But money is only the means of volitional and mental efforts. It should be remembered that all material goods should be treated more rationally with wisdom. Wisdom - is exactly the quality that helps in the economic life of society. Only a wise leader or entrepreneur can effectively manage his subordinates to reach thus material goods without losing its spiritual qualities. All their actions, economic transactions must be previously comprehend also give an account of how it affects other people, and, of course, himself.

The economic sphere of society is the determinant of all social processes in their historical development, it makes it possible to trace all the wealth whole life of the individual, without the constant process of society in general and personality in particular could develop. Education in the world becomes a very high status within the framework of national policy, it is connected as the accumulation of information in various fields of individual and directly with external changes in society - new cultural trends, new economic benchmarks. The economic sphere of society and education are very closely related, and this relationship is a golf complex interdisciplinary understanding those trends that occur in modern Ukraine and touching transformation in all spheres of life. Education in a globalized world depends on the quality of economic politic. The state together with business and society as a whole must clearly formulate its goals and priorities for creating favorable conditions of preparation specialists that will effectively work for the benefit of the country that will contribute to achieving the most important goal - to provide sustainable long-term welfare of the population.

The globalizing world creates new challenges and preparation of specialists to the labor market within the Ukrainian practice. The global economy requires the creation of institutions that primarily will provide functioning of labor markets. By the meaning “Globalization” we understand the process of growing influence in social reality of individual countries by various international factors: economic and political ties, cultural and information exchanges, etc.. In the innovation economy of
Ukraine XXI century economic basis should be innovative production, in which will be integration of education, science and industry in a single innovation. Education is the main element of innovation, and also productive force, which directly affects the pace and quality of economic growth, its orientation and dynamics. Providing the formation and accumulation of human capital, education acts as a systemic regulator of economic, technological and social progress of society. The complexity and diversity of interrelated problems form a new political, social, economic and educational environment, which requires new governance of systems thinking, new qualifications and new management skills.

**Inference.** Market personality - is a product of modern capitalist society. And exactly in this individual interested developed countries. In the developed countries, new social-economic conditions and the businesses that are equipped with the new technology, workers need a new type. We think, that a new type of personality is the market identity or Economic Person. In the present economic conditions it is important that the citizens of Ukraine for the good of the country, to their knowledge meet the rapid development of production, because the market needs creatively-minded individuals capable of assimilation and innovation. In modern society, innovative market economy important consideration should be given to the formation of personality "market type", or the Economic Person. For the present the current task is to solve social, economic and cultural problems that mostly has set a social policy that is manifested in the individual readiness to live and work in new social-economic conditions that defined market economies. But it must be remembered that production must serve man, not the economy, and the highest goal of all social events must be good and intelligent human consumption. The complexity and diversity of interrelated problems form a new political, social, economic and educational environment, which requires new governance philosophy of systems thinking, new qualifications and new governmental skills, which we can speak in terms of "market-type personality" or "Economic-Person ". The system of higher education in Ukraine, which was formed during the years of national independence to a certain extent mirrors the difficulty of sociocultural situation in which the country is found. It
happened as a result of not only political and economic changes at the end of the past century but also as a result of global humanitarian crisis caused by mass migratory processes, loss of ethnic originality, introduction of foreign life values, goals and guidelines. The problem of innovation in education gains special significance in XXI century as mankind entered the innovative state of social progress. Given process can be characterized by the swift dynamics of changes, transformations if different spheres of existence and vital activity of individual and society. This dynamics is accompanied with building of a new country with reconsidered manner of life and thought.

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SEMANTICS OF COLOR IN POSTMODERNISM ON THE EXAMPLE OF THE NOVEL OF BERNARD WERBER TANATONAUTES

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Summary: Given article represents cross-cultural research of semantics of color in the literature of the French postmodernism on an example of creativity of French writer Bernard Werber. It also includes description of symbolism of 7 base colors: dark blue, black, red, orange, yellow, green, and white) in world culture, religion, psychology and their concrete representation in Bernard Werber's novel "Tanatonautes"

Keywords: "semantics", "color", "postmodernism", "psycholinguistics", "Werber"

The concept "Color" is a difficult cultural phenomenon. This category has set of senses, interpretation in different cultures. «The color picture of the world» changes...
getting a new semantics in each epoch. Also it is necessary to note ethno specificity of a phenomenon "color perception".

Color classification is one of the most stubborn problems in psycholinguistics. Being the important factor of life and activity of the person, color is a part of an image of the world and according to A. Leontev: «It consists of a sensual producing, and values, and personal sense [4]. Nevertheless, the question that people, have the same general color as «an image of the world» is still debatable.

In our article we have undertaken cross-cultural research of color semantics in the literature of the French postmodernism on an example of creativity of French writer Bernard Werber. It’s important to notice, that all epoch of a postmodernism is penetrated by "eclecticism" (mixture of styles, epoch, cultures) and represents certain "collage" of the reality.

So, having addressed to B.G.Meshcherjakov and A. V.Kudrina's researches in the field of semantics of color in different cultures, it is possible to track following [3]:

<table>
<thead>
<tr>
<th>Color</th>
<th>Russian-speaking culture</th>
<th>European culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>black</td>
<td>Night, darkness, animal (cats) and birds (raven), the earth, a mud, soot, clouds, hair, coal</td>
<td>Night, darkness, animals and birds, coal, a dirt, hair</td>
</tr>
<tr>
<td>white</td>
<td>Light, day, brightness, shine, snow, chalk, clouds, a fog, milk, flowers (chamomile, lilies, poplar down), animal (cats) and birds (swan)</td>
<td>Snow, milk, clouds, flowers</td>
</tr>
<tr>
<td>Red</td>
<td>Blood, fire; the sun on a decline and rising, flowers (roses, poppies), berries (a strawberry, a water-melon), fruit (apple) and vegetables (tomato), wine, a flush (as emotion of shame or a health sign)</td>
<td>Blood, fire, the sun on rising and a decline, berries (strawberry), fruit, flowers (roses)</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------------------------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Yellow</td>
<td>Sun, fire, light and day, yellow flowers (dandelions, etc.) and fruit (lemon), animals (chicken), egg (an egg yolk), gold, sand, autumn and summer</td>
<td>Sun, light, flowers (sunflowers), fruit (a banana, a lemon), animals (chicken), sand, honey</td>
</tr>
<tr>
<td>Green</td>
<td>Nature, vegetation (a grass, plants, trees, leaves), animals (frog), green eyes, fruit (apple) and vegetables (cucumber), jewels (emerald), the sea, spring and summer</td>
<td>Nature, vegetation (a grass, fields, plants, trees, leaves), animals (a frog)</td>
</tr>
<tr>
<td>Blue</td>
<td>Water: the sea, ocean, a rain, lake and the river; the sky, eyes, night,</td>
<td>Water: the sea, ocean; the sky</td>
</tr>
</tbody>
</table>
Considering creativity of French writer—postmodernist Bernard Werber, it is necessary to notice that in his novels color perception is a very important point. The author expresses the emotional condition of heroes by means of color. He uses colors for the nature descriptions. It is doubtless, that color concept is important for understanding the poetics of his creativity. But nevertheless, we have decided to pay the attention to semantics of color in his description of «the World of dead» in the novel "Tanatonautes". We will cite the fragment which has interested us:

«CARTE COMPLÈTE DU TERRITOIRE DES MORTS

TERRITOIRE 1
Zone: coma plus 18 minutes.
Couleur: bleu.
Sensations: attirance, eau, espace. Fraîcheur et réjouissance.
Attraction par une lumière claire.
Recommandation pour poursuivre: ne pas craindre de franchir le premier mur de la mort.
S'achève sur Moch 1.

TERRITOIRE 2
Zone: coma plus 21 minutes.
Couleur: noir.
Recommandations pour poursuivre: comprendre son passé et être capable d'assumer chacun de ses actes.
S'achève sur Moch 2.

TERRITOIRE 3
Zone: coma plus 24 minutes.
Couleur: rouge.
Sensations: plaisir, feu, chaleur, humidité.
Confrontation avec les plus pervers de ses vices et les plus fous de ses fantasmes. Ici remontent à la surface les plus refoulés des désirs. Leur faire face sans se laisser emporter. En cas de laisser-aller, risque de rester collé à la paroi gluante.
Recommandation pour poursuivre: accepter ses fantasmes sans s'y embourber.
S'achève sur Moch 3.

TERRITOIRE 4
Zone: coma plus 27 minutes.
Couleur: orange.
Sensations: lutte contre le temps, courants d'air, vents forts.
Vision d'une file de morts s'étendant à l'infini, cheminant lentement à travers une plaine immense et cylindrique.
Confrontation avec le temps. Apprentissage de la patience avec des minutes transformées en heures et des heures en mois. Possibilité de rencontres et de discussions avec des morts célèbres.
Recommandations pour poursuivre: se libérer de la peur de perdre son temps ou de la volonté d'en gagner. Accepter l'immobilisme. Agir comme si l'on était immortel.
S'achève sur Moch 4.

TERRITOIRE 5
Zone: coma plus 42 minutes.
Couleur: jaune.
Recommandations pour poursuivre: ne pas se laisser impressionner par le savoir. Se laisser emplir de connaissances sans vouloir les dévorer toutes comme autant de gourmandises pour l'esprit.

S'achève sur Moch 5.

TERRITOIRE 6

Zone: coma plus 49 minutes. Couleur: vert.

Sensations: de grande beauté, découverte de paysages somptueux, visions de rêve et de perfection, fleurs splendides, plantes merveilleuses s'achevant en étoiles multicolores.

Le pays vert, c'est celui de la beauté absolue. Mais c'est aussi le lieu d'une épreuve inattendue. La vision de la beauté absolue apporte la négation de soi-même. On se sent hideux, inutile, grossier, balourd. Ce n'est plus une sensation d'humilité, c'est une impression de négation de soi-même.

Recommandation pour poursuivre: accepter sa propre laideur.

S'achève sur Moch 6.

TERRITOIRE 7

Zone: coma plus 51 minutes.

Couleur: blanc.


Recommandations pour poursuivre: être prêt à payer pour ses mauvaises actions. Réclamer spontanément une réincarnation permettant de réparer les torts et les nuisances causés lors des précédentes existences.

S'achève sur la montagne de lumière.

Manuel d'histoire, cours élémentaire 2e année. (Werber 410—412)

As we see, here Bernard Werber represents 7 "territories" of the world of dead, described by heroes of its novel — brave scientifics—tanatonautes, who entered in whom by means of the special equipment.
In color vision of the world of dead, according to B. Werber, it is possible to allocate 7 basic colors: dark blue, black, red, orange, yellow, green and white.

These colors have very difficult and interesting semantics.

So, according to the American psychologists M. Cooper and A. Mathews, dark blue color develops mental abilities. It clears thinking, releases from alarms and fears, allows to hear an internal voice and to make the correct intuitive decision. Perception of dark blue color gives to a person a possibility to pass to more thin levels of consciousness. It is very comfortable, it calms and consoles. Dark blue causes sensation of well-being. It associates with a constancy and thoughtfulness, with fidelity, reliability and honor. He creates the precondition for deep reflection over life. Nevertheless, it does not give the answer to understanding the sense of life, drives in a melancholy, weakness. Dark blue causes not sensual, but spiritual impressions. In myths - dark blue color is a divine display, color of mysteriousness of value [11].

Dark blue color signals about reality losses, dreams, fanaticism. Magicians and wizards are dressed in dark blue color. Dark blue color in flags symbolize freedom, association, a belonging to big whole [13].

In a context of creativity of Werber, dark blue color, undoubtedly, plays "key" role in a way to self-knowledge. The first "territory" of the world of the dead appears painted in blue tones. «Sensations: an attraction, water, space, coolness and pleasure».

Black color, according to psychological classification presents with self-respect and the authorities, however, can serve as a barrier in human relations. It is always better to supplement it with other colors. Black possesses also protective properties. When we feel the vulnerability and protection or when we feel requirement for loneliness is necessary to us, we resort to the help of black color. Being contrast of white color, it plays a huge role in our life. Counterbalances white [11].

In novel "Tanatonautes" the second "territory" of the world of the dead it is painted in black color and symbolizes a cold, fear, comprehension of sinful human nature. «Sensations: twilight, fear, the earth. A cold and terrifying zone, where you face with
the most terrible fears and disgusting memoirs. Light is visible constantly, but from it
distracts horror»

Red color signals about danger and about readiness to meet this danger face to
face. Red color was common since it used in the military form, and a red planet
named in honor of the war god - Mars. It allocates with feeling of safety, confidence
of tomorrow, helps to cope with troubles. It forms the leader. Positively influences on
negative mental conditions: apathy, depression, fear, uncertainty. Red also stimulates
nervous system, liberates adrenaline, improves blood circulation, increases sexuality
and a sexual inclination [7].

Red color operates sexual mutual relations, Red color often contacts holidays
and fun. Ancient Egyptians have begun tradition which is live and to this day:
celebratory and the days off in a calendar are noted by red color. We allocate in red
everything, on what it is necessary to pay attention. It is very strong color which
directly influences the person and does not leave its indifferent [9].

Key values and symbolism of red color on the 3—rd "territory" of the world of
dead in the novel «Tanatonautes», are « fire, a heat, life, energy, activity, will,
struggle, passion, lust, aggression and anger. Sensations: pleasure, fire, heat,
moisture. Collision with the most perverted personal defects and the most feverous
imaginations».

Orange color helps to cause the inflow of vital forces, gives an optimistic tone.
Ancient considered it as color of health and creativity. Orange color adds activity, but
thus gives sensation of internal balance and sincere harmony. Cheerful, impulsive
color, it speeds up pulse, creates feeling of well-being, testifies to realism [8].

In Werber’s novel, orange is a color of 4—th "territory" of the world of dead / It
symbolizes a new perception of time, gives «sensation of immortality». «Sensations:
struggle in due course, air streams, strong winds. Mastering of sense of patience
when minutes are stretched at o'clock, and hours per months. Meetings and
conversations with the well-known dead men» are probable».

Yellow color considers as a brightest of all basic colors of a spectrum. The
person notices this color the first. For this reason yellow color is used for warning
inscriptions. Very often taxis are painted in yellow color. The combination of yellow and black colors speaks about danger. Such combination we see on a sign warning about such terrible danger, as radiation. It is interesting to notice, that black letters on a yellow background are the easiest for reading. It sets feelings in motion, releases from a negative which undermines confidence of the forces. Yellow also helps to perceive easier new ideas and to accept the various points of view. It promotes the best self-organizing and concentration of thought. It also helps at negative mental conditions: the creative block, the depression, the underestimated self-estimation, pessimism [9].

The lack of yellow color in linguistic sense is often connected with cowardice. In the Middle Ages Judas in pictures had been represented in a yellow attire. Moreover, very often yellow color associates with illegibility. In mythology yellow color personifies the Sun, heat, spring and flowers. A combination of yellow and black is a danger symbol (a color of a tiger) [10].

In the novel "Tanatonautes" the 5—th "territory" of the world of dead is painted in yellow color. It causes such sensations: as «passion, power, even omnipotence. All secrets, seeming incognizable till now, find the answer. Moslems have seen an original garden of the Allah. Catholics have found out lost Paradise. Judea have learnt Cabbala secrets. Yogas have opened original sense of the charkas and began to see the third eye. Taoists have beheld a true way of Dao.

Yellow zone is the land of absolute knowledge. Everything that looks senseless opens the reason of the existence. The meaning of the life is shown in the completeness ».

Green –color softens all the things, removes a sharpness of experiences. This color has salutary, weakening an effect. It calms, kills a pain, weariness, counterbalances, personifies freshness and naturalness. In a kernel of semantic value of green color, according to B.G.Meshcherjakov, enter: the nature, vegetation (a grass, plants, trees, leaves), animals (frog), green eyes, fruit (apple) and vegetables (cucumber), jewels (emerald), the sea, spring and summer. Others meanings: calmness; youth and inexperience; freshness; green color as a life symbol. Periphery:
melancholy; the permission, granting of a freedom of action; Islam; a new year; ecology and protection of animals (movement green); hope [3].

The sixth "territory" of the world of dead is painted in green color. It causes the following sensations: «great beauty, and also negation itself and the« disgusting »forms. A beauty kind is an awful torture». «Sensations: great beauty, detection of magnificent landscapes, images of dream and perfection, amazing colors, wonderful plants and multicolored stars. The green land is an area of absolute beauty. The dead person feels itself disgusting, useless, rough, and clumsy. We repeat, it not is feeling of self-abasement, this negation own I. Recommendations about flight continuation: to agree with the personal ugliness».

As to white color, psychologists mark at it following characteristics:

It is the positivest color comprising all colors of a spectrum. White color corresponds with spirituality. Psychologists and healers often resort to the help of white color in work with patients. White color charges energy and clears. White as well as black color, it is recommended to use in combinations to other colors [10].

The overabundance of white color can lead to sense of superiority or to sensation of own inferiority.

Key values and symbolism of white color: light, rest, serenity, cleanliness, emptiness, chastity, virginity, concentration, detachment, loneliness.

In mythology white color is often used in Africa - it was carried by priests since it preserved them and gave the chance to captivate. White was color of the social consent and the world. If to sacrifice a white animal is a pact of an armistice with gods. White it is very widely used in Christianity, as a creed, cleanliness, the validity and light [11].

According to the novel «Tanatonautes, it is possible to notice that 7—th "territory"is painted in shining white color. Territory №7 —« a Place occupied by angels and demons. There is a long River of Death in the center of it. We can see the White shining mountain of Last Court. Here migration of souls through new transformations is made out. Three archangels weigh advantages. Recommendations about flight continuation: to be ready to pay off for the bad acts. Sincerely to choose
such a new reincarnation which would allow to rectify errors and the lacks caused by previous existence. An exit on the Shining mountain of Light».

Coming back to B. Meshcherjakov's researches in the field of semantics of colors, it is necessary to notice that B. Werber’s color perception correlates both with perception in the European culture, and with Russian color perception Russian Possibly, roots of Werber’s ancestors who lived in Russia, have influenced on creativity of the French writer and the philosopher. In the interview to magazine «Life of Art», whether the writer has answered a question «Do you become attached to the heroes, and why is Russian soul is so well familiar to you?! —« I try not to become attached, that then it was not sick. And concerning Russian soul - I never hid the Russian roots, that’s all because of my genes! ».

**Literature:**

THE TREND OF GLOBALIZATION AS A RESULT OF HISTORICAL TRANSFORMATION PROCESS

Siberian Federal University, 660041, Moscow Krasnoyarsk, etc. Free, 79

In this paper we investigate the problems of global processes of modernity. It is shown that the modern historical process acquires special features. Investigation of the features of the global world order requires integrative efforts of scientists from many scientific fields. The author argues that globalization is the result of pressure on the self-sufficient societies.

Keywords: historical process, globalization, global world order.

Social development is a process of natural history, where, along with the complexity and the increasing diversity, the differentiation of the elements of social structures is being simplified a number of phenomena. Under these conditions, a search for the best forms of social progress [1, p.14].

To understand the essence of globalization it is important to determine the category of "the public." Universal, which Socrates served to subjectively research scientist, was erected by Plato in the subject and has taken an image of pure ideas. Hegel could be considered elected they completely solved the problem when make sure I got stronger in the spirit of his conception of the integrity of the closed
universe merged with the proposed Fichte abstract pattern of self-knowledge [2, p. 70-71].

Here's how to assess the current situation professor M.Lattanzi (UNESCO): "Together with the new opportunities for economic growth and social progress, globalization has led to a serious loss of ethical and moral compass" [3, p. 6].

A.Panarin presents globalization as a process of becoming a single interdependent world, to which nations and states came prepared differently in the economic, military, strategic and informational aspects [4]. Therefore, it is fraught with new shocks and collisions. The most advanced and powerful countries tend to Social-Darwinist concept of a global world where the fittest are expanding their capacity by less fit. There was an asymmetry between the two parts of the global world that threatens to split humanity into a race of culturally adapted and unadapted to which the majority. If earlier development path pointed successful pioneers, followed by stragglers, but now because of the impossibility to enter the path of the leaders of all there is a conflict of social pessimism and historical optimism.

Globalization has emerged from a cascade of proliferation of the world market and information. At the same time it generates an incredible gap in living standards and plans developed and less developed countries. First, the integration of national economies into the global economy, which is structured as a pyramid with global leaders, middle peasants and outsiders. Secondly, the integration of national habitats in the global environment, which involves the establishment of local responsibility for the state of the global environment. Third, the political integration of countries into the local units and the global community with a mechanism of global governance. Fourth, integration of information of national spaces in a single world space where the unified flow of information, their ideological content, the selection and interpretation of the reported facts.

Since the future is inextricably linked to the past, the subjects of globalization often use the story to form the corresponding ideology that seeks to justify the artificial pressure of globalization [7, c. 232]. "Power interpretation of the history of the ideologues of globalization is used more often to ignore the fact that the process
of cultural identification evidence of the complex subject of the culture of the organization, formed at the intersection of multiple values - both coming from the past and the future-oriented - and consistency of mental, philosophical, behavioral forms, landmark, national, class, professional, individual orientations "[8, c. 105].

Today, departing from the historical path of development, characteristics and traditions of Russian civilization, our country is embedded in the world order comes into global organizations in the Bologna process, the newly conducts various reforms. The Russian government aims - to enter into the world economy, the global educational environment, attract foreign investment, capital and become an equal partner of the developed world [5, c. 23-24]. "Transformation of the historical past, serving as a justification for globalization, preceded by the falsification of history in terms of Eurocentrism, which suggests that to be progressive - then enter yourself in the historical process. In view of this historical process appeared as a yardstick, the criterion of truth in philosophical discourse "[9, c. 102].

Thus, the actual counter the pressure of globalization is possible only on the basis of objective historical research based on the traditions of a particular ethnic group, because "... the domestic philosophical anthropology is focused on the idea of a perfect person, which was developed in Russian philosophy since ancient times. Patriotic philosophical anthropology focused on the principle of the dialectical unity of opposites individual and society (personalism and collegiality) "[6, c. 21].

Literature


PROBLEM OF PERFECTION IN THE WORLD OF EVENTS
(GLOBAL ASPECT)

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We investigate the problem of perfection, which is the most important in philosophy. Use the dialectical method, which is based on a system of universal connections. The author analyzes the problem of perfection with the global trends of the modern world.

Keywords: events, scientific knowledge, excellence, philosophical approach.

The study of the universal connection of phenomena at present stands as one of the most important problems of scientific knowledge. First, the anthropocentric principles of scientific knowledge shaped in the context of the ideology of the conquest of nature, shown to be ineffective, which actualizes the need to develop new
- антропокосмическихх grounds, taking into account the universal connection of phenomena. Second, the current scientific studies show that it is on the basis of scientific knowledge, based on the provisions of the unity of the world, perhaps the further development of mankind. Third, what happened in our time scientific community awareness of the need to think on a global scale, could not lead to a reorientation of philosophy, is to change the epistemological foundations of scientific knowledge.

In the Russian tradition, the idea of perfection realized by the idea of catholicity, which is becoming an important conceptual meaning in the works of ancient philosophers. Thus, in the Nile Sora and Joseph of Volokolamsk understanding of catholicity was embodied in the disclosure of the improvement of public relations. In ancient philosophy, the concept of "collegiality" stands as one of the characteristics of the universal connection of social phenomena. Taken together, these phenomena reveal the creative excellence. Taken together, these phenomena reveal the creative excellence. Making this perfection philosophers in an orderly manner, the complexity and diversity of the human world, in contradiction, in harmony, beauty, etc. Philosophical understanding of congregational identity is expressed in the fact that it is revealed in the dialectic relationship of the individual and the public, part and whole. First, each part (individual person) directly connects itself through any other, in such a way that it is not this part of the connection is possible in principle. Second, no part takes in the fullness of meaning as if the others were unnecessary or optional. Fullness of meaning is realized only in the unity of all the parts: "Personality - unity - lots and lots of unity. She - unity, within which there is no place to mechanical and causal relations, the notion that it is appropriate and safe only when applied to the knowledge of material existence "[1, c. 356]. Third, in the cathedral of personality is revealed not only the content of the individual person, but also a number of individual personalities - the social group, the people and the state. One of the important features of the personality is its interaction with other persons, entering into certain communities. If there is a community of individuals interpenetration: in this case, not only the person-section of society, but society - part of the person, respectively
enhancement of the individual contributes to the improvement of society and social relations [2, c. 111].

Dialectical approach to the problem of dual unity of dialectical substance and accident (essence and phenomenon) is presented in the works of prominent Russian philosophers beginning of the XX century. According to EN Troubetzkoy, "this reality of a world of imperfect, incomplete, and becoming, therefore, is in a state of transition from non-being to being entirely different from the ultimate reality of God, which is beyond time, beyond any possibility of change and is defined as the unconditional fullness of being "[3, c. 114].

The principal provisions of the Russian cosmism like the idea of perfection and the universal connection of phenomena manifested in the following: the status of the living space shows the triumph of life over the creativity of the destructive tendencies, a man is not considered a crown of nature complete its creation, the "man - the world" are presented as the interaction of open self-organizing systems. The universe, according to Tsiolkovsky, infinite in space and time, and includes the infinite hierarchy of cosmic structures - from atoms to "ethereal islands" of different levels of complexity. Tsiolkovsky thought about the possibility of co-existence in the universe is plenty of space far ahead of its time, and now it has found its development in quantum cosmology [4, c. 715]. In today's global world, Russian Space Art carries ideological and methodological function, facilitating comprehension and reasoning for natural science and philosophical problems of staging the universal connection of phenomena.

The unity of essence and existence is revealed in the unity of essence and appearance, substance and accident. In this case, it can be argued that, under the principle of the unity of the world, in the "heart of the world" is a dialectical contradiction of spiritual and material - Logos and matter (essence and appearance, substance and accident). This fundamental situation justified the outstanding Russian philosopher Losev, who argued that the dialectic is "the essence of the last ancient space" [5, c. 305]. Substance (essence, the basis) and accident of the world
dialectically contradictory, represent the unity (bi-unity) of opposite sides (spheres) - the spiritual and the material, which forms a unity and peace.

In the framework of dialectical materialism, the problem was solved on the basis of the substance of the monistic approach (the unity of the world is defined by its materiality). It should be noted that the monism in any of its versions (neonominalistkoy materialist or idealist neorealist) in its essence can not be dialectical doctrine, as it was initially denied by the union of opposites in the substance, its dialectical contradiction, comprehensive, in this respect, the fundamental the role played by general connection between the past and the present, and emphasize that contemporary authors: "Transformation of the historical past, serving as a justification for globalization, preceded by the falsification of history in terms of Eurocentrism, which suggests that to be progressive - then enter yourself in the historical process. In view of this historical process appeared as a yardstick, the criterion of truth in philosophical discourse "[6, p. 102].

Thus, in accordance with the philosophical approach to the problem of perfection, the content of science appears as a reflection of the world, his image, and the universality of the universal connection of phenomena is disclosed on the basis of such space decorations, such as: consistency, harmony, discipline, order, etc.

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RULE-MAKING PROCESS IN EDUCATION GLOBAL WORLD ORDER

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This paper discusses the complex process of the formation of social norms in a global world. The author focuses on the role of the educational system in the rulemaking process. In particular, it highlights the distinctive feature of the domestic - the dominance of social norms, not legal, as in the West.

Keywords: global world order, education, social and philosophical analysis, legislative processes.

In Russian philosophy traditionally has paid close attention to the legal consciousness, morality and religious faith, their vzaimosochetaemosti in human activity. All this to the maximum extent appeared in Russian educational system, which was due to the fact that the institution of the state is the subject of conciliar higher level and acts as a social institution of political virtue that promotes excellence relations between people, between nature and society. Conciliar subject can be not only a separate social institution, but also the unity (completeness) of all social institutions.

Of fundamental importance in modern conditions is to maintain a national system of education as a strategically important sector of society, which predetermines the prosperity, security and the future of the country. Marked increase in the value of education and its value in the XXI century. may be higher than the value of science, dominant in the intellectual and artistic life. [1] Education is
understood as a major factor in the development and strengthening of the intellectual potential of the nation and its independence and international competitiveness [2]. Even a simple listing of the range of issues shows that the problems of education are of great social importance. Methodology and data base research are the ideas and concepts of philosophy of education as a branch of philosophical knowledge, and as a matter of social sciences and humanities, as well as meaningful pedagogical practice.

Applying socio-philosophical analysis to the rulemaking process, we face a number of challenges. One of them is to choose a subject and determining the meaning of education. Discussion unfolds around a traditional range of issues that are the subject of philosophy of education, and around new issues, such as open education, distance education, continuing education, etc. In addition, some believe that the subject of the philosophy of education is the transmission of culture, a formalized process of transferring values, knowledge and experience from generation to generation. [3] Others prefer to replace the subject of educational philosophy of philosophy and pedagogy focus on socialization, achieved through educational cycles [4]. Sometimes borders the subject of philosophy of education is expanded to address universal problems or vice versa - to narrow the subject to the philosophy of self-education, etc. Depending on the choice of the base, to talk about the various schools of education from absolyutivistskoy, agnostic and altruistic to the transcendental, utilitarian , voluntarist, etc. All of this creates an appropriate ground for rule-making processes.

Exploring the standard-setting process, it is important to emphasize that in the XXI century, the leading "... Comfort is: to seek him, guided him. Comfort is a factor anthropogeographical planet - and this must be considered. But this does not mean that the education system must be subordinated Comfort: polunravstvennost already got on stage - ten deadly sins, which will include "understanding." The task of philosophy of education - to find a way to comfort the paradigm transformation of education from the state of things in the state of mind "[5]. This is especially true today, when globalization in the form of the Bologna process is actively penetrates into the education system. In particular, the problem of drawing foreign experience in
the field of education. It is assumed that an educated person can not afford to be rude, that is uneducated on the part of etiquette and manners.

Global search problems of fundamental philosophical foundations of education models to justify a focus on names and teachings that have passed "the test of time" and still continue to influence the philosophical community. The advantage of a philosophical approach to law-making is that philosophy raises a number of questions, the answers to which are associated with the area of philosophical problems of education are studied in the framework of various social sciences and humanities, and the corresponding amount of knowledge about this phenomenon in terms of sociology, psychology, cultural studies etc. In this way creates the basis for philosophical paradigms and models of education. Most of these problems are theoretical, not practical, and reflect on them leads to understanding the essence of education. Discussions on this issue are based on a fundamental basis, the definition of which depends on the resolution of issues, what is the essence of being human, what should be taught individual, what is truth, what opportunities people have to achieve knowledge. These abstract and complex issues require in-depth and comprehensive thought and reflection, and lead to the need to study the ontological, epistemological and axiological features of different models of education. The fact that "... the domestic philosophical anthropology is focused on the idea of a perfect person, which was developed in Russian philosophy since ancient times. Patriotic philosophical anthropology focused on the principle of the dialectical unity of opposites individual and society (personalism and collegiality) "[6, c. 21].

Thus, approaches to the study of features of appearance of standard-setting processes in the formation may be different, and philosophizing about education can take many forms. Defining its attitude to the rulemaking process of the educational sphere, we must take into account the objective laws of the development of the education sector itself in all aspects of its operation, as well as the traditions and mentality of a particular society.

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AMBIVALENCE MILITARY PROGRESS IN A GLOBAL WORLD

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The scientific area associated with the problems of military progress. The author focuses on the contradictions of military progress as an integral part of social progress. It is proved that the militarization - a characteristic feature of the global world.
Keywords: war, progress, military progress, social and philosophical aspect, global studies.

Research various aspects of the complex problems of social progress can provide informed recommendations to address specific aspects of it. Military progress bears all the features of social progress, but also has a number of specific features. First, the ambivalence of the concept of "military progress," which is associated with traditional notions of progress as a uniquely positive process, "war" is associated with regression. Second, the ambiguity of the notion of "military progress" is related to its complex structure, where, on the one hand, the fundamental role played by the technical component, and, on the other hand - Humanitarian (patriotism, etc.). Third, regardless of the subjects of military progress, he always has a wavy pattern, since the ultimate goal is to win it, and it is changeable. Fourth, the military progress is often not entirely correct, is associated with scientific and technological progress as the major discoveries are usually created first in the military field.

It is suitable for the study of military progress based on the development of the system of universal principles of community development in the public system to take into account their dialectical unity and contrast, the transition from quantity to quality, and at the same time comply with all laws, the laws of globalist science (human, natural and technological spheres). The pattern of development of an integrated universal civilized society in the dimensions of time, space, and at different levels of global and specific.

The presence of militarism, Weber notes, even in the ancient polis, which is the most advanced military organization, which only created antiquity, as both had been founded in order to achieve military objectives. Signs of militarism: the dismemberment policy for Fila, phratry and supporting military service, military service, and the identity of the rights of citizenship, land ownership - all of which are directly dependent on the success of the war [1, c. 429]. Similar signs of state ideology aimed at justifying a policy of continuous military buildup, noticeable in the study of modern regimes.
There is only one area where progress has a direct impact on the change of the relations of production - progress in the production of weapons. Changes in military technology by itself does not cause a change of social relations. Their only cause such changes are accompanied by a change of value orientation. Conversely, a change of values does not lead to a radical change in social relations, if it is not backed revolution in weapons technology. "Progress is a development for the better improvement. But in order to know that these improvements, you must know what is perfection. Progress by its very nature is a concept that expresses some system requirements: it belongs to the ideal, it is due to end. "Evolve" is not unique to "good", but "evil." Therefore, without any awareness of these basic categories of ethical theory of progress can not manage "[3, c. 2-3].

Features and contradictions of modern social progress and dictate the problems associated with the military progress. The rapid development of technology is not always accompanied by a corresponding development of a harmonious society, because sometimes leads to a difference in income, super-profits of monopolistic companies, crises of overproduction, the emergence of a critical mass unemployment, world wars.

Modern interpretations of the military progress are determined by the fact that the necessity of waging wars to include other nations in their goal to set up resources, or to protect themselves from such turn, provokes the improvement of weapons, improve their capacity to destroy the enemy. However, the military progress is determined not only and perhaps not so much a scientific and technical elements, presenting a broader concept, which includes, in particular, such socio-philosophical category of "service to the fatherland", "fighting spirit" and etc.

In the study of military progress in principle to emphasize that social, political, spiritual development, etc. has its own internal logic, but it operates on the basis of defining, on the basis of changes in the mode of production. Impact on the development and change of the last have social, political, spiritual, etc. aspects of society. In a more general sense, militarism, from the point of view of PA Sorokin - the starting point of state absolutism. On the example of the Russian political scientist
mode provides some dynamic performance of militarism: in the Soviet Union there was the highest growth among all state-socialist countries, attended by government intervention in the economy. When martial law the growth of government intervention in the economy increases, the transition to a peaceful state - is reduced [2, c. 164]. After the victorious conclusion of the two world wars and the "cold war" level of militarism in the United States is not reduced: the war against global terrorism - is it a new round, ie next technical level.

Military progress of the West is associated with Eurocentrism, as to justify the claim to exclusivity in Europe can only be through aggression. This is due to the typical trend of our time: a world history also changes the relationship between mental and social history [4. 108]. "Today, departing from the historical path of development, characteristics and traditions of Russian civilization, our country is embedded in the world order comes into global organizations ... again conducts various reforms. The Russian government aims - to enter into the world economy, the global educational environment, attract foreign investment, capital and become an equal partner of the developed countries of the world "]5, p. 23-24].

Thus, the military progress is not purely theoretical part, because it has an important praxeological quality and has a close relationship with human progress and social practice.

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EXCLUSION AS A RESULT OF INFORMATION INNOVATIONS IN EDUCATION

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This paper analyzes the problem of alienation that accompanies the modern global education. In addition, given the evidence of danger careless use of information technology. The author shows that reforms in Russia threaten the mutual exclusion participants in the educational process.

Key words: information society, global education, informatization of education, information and alienation.

The use of information technology in the educational process is one of the most strategically important areas of the development of civilization.

Back in the late 80s of the 20th century, Professor AI Rakitov pointed to the strategic importance of the social process of information society, which he called sociotechnological Revolution. [1] The changes that we are witnessing today in many areas of social life, so deep and socially significant, it really is revolutionary. According to AD Ursula, the process of informatization will retain its strategic importance in the development of civilization, because that informatization is a powerful catalyst for many other processes of social development, including the creation and implementation of innovations, new social and energy technologies, as well as science, education and culture. [2] It is a fundamental property of the process of informatization of society and the causes of its special role in the development of
civilization. "With the social and philosophical point of view, the informatization of society should be seen as a global civilizational process, which today has a significant impact on almost all areas of human life and society, and in the future will largely determine the shape of the whole of the global information society - the new civilization of the twenty-first century "[4].

Snowballing process of global information society fundamentally changes the habitual way of life and career of millions of people in almost all countries of the world. These changes are so profound and significant, and their consequences so fateful that this period of civilization can justifiably be described as a global information revolution [7,8].

The problem of alienation stems from the fact that the information sphere of society is today one of the most effective to invest. "In this regard, the problem of the relationship between modern information technology and features of the formation of a holistic educational environment significantly updated" [3]. The study of contemporary global education depends on the characteristics of information as an epistemological category, as it gradually evolved into an ontological, a kind of things, breaking the traditional subject-object relationship in the educational knowledge. However, education is largely deterministic worldwide global trends, aggravating the problem of alienation in modern society.

A new methodological basis for the educational system has the following features. First, the establishment of universal integration systems that are able to solve the problem of discontinuity of humanitarian and natural science education. Secondly, the formation of a mobile education space, in which the student makes the most of its potential. Third, the emergence of a fundamentally new interactive systems that allow not only to control knowledge, but also to form a proactive stance involved in the educational process. The new methodology, which, in particular, is used by us, is not only aimed at finding the right information, but also on the development of a mechanism of protection against secondary and harmful. This is achieved through the coordination of actions in the system: the teacher-information medium-translators-student-teacher, where a constructive role is performed as a
computer lab and a mobile phone, recorder, player, etc. Thus, the educational effect is achieved not only by the supply and control of new knowledge, but also to solve the problem of alienation.

The problem of exclusion is determined by the following factors. First, the ease of obtaining any information creates a lightweight treatment of all objects and phenomena, including life. Secondly, the pursuit of efficiency of information leads to the fact that in this case, is usually ignored axiological scale carriers and consumers of information. Third, a variety of information flows obsession leads to a gradual loss of the need for physical contact, leveling concepts such as friendship. Comprehensive studies are needed in a fairly broad subject areas of modern science, education, culture, art and technology, and the related implications for individuals and society. As a result of socio-natural process of development of the information a person increases their information and intellectual content, but gradually alienated from the sources of the information. This "socio-natural-information" vision of education does not always correspond to the social and natural concepts of evolution in the form of sustainable development and noosferogeneza. "Today, departing from the historical path of development, characteristics and traditions of Russian civilization, our country is embedded in the world order comes into global organizations in the Bologna process, again carries all sorts of reforms". [5]

Thus, the main reason for the increasing alienation of the subjects of the educational process is to ignore the national pedagogical traditions, as well as the insufficient development of the information infrastructure of the country and the unevenness of information development of its regions. Another important reason experts believe the reforms in the Russian education, where the study of the problems of development of the information society and the formation of a new information culture of the individual has not yet received the necessary attention. [6]

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THE PROBLEM OF CORRUPTION: PHILOSOPHY OF SOCIAL ANALYSIS ON THE EXAMPLE OF RUSSIA

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In this paper we analyze the actual for Russia the problem of corruption in its social and philosophical aspects. The author argues that corrupt practices are
directly related to the level of legal awareness of citizens. It is shown that corruption has also historical and mental characteristics.

Key words: social and philosophical analysis, corrupt practices, corruption, anti-corruption awareness.

The relevance of this article relates to the fact that corruption has become a pressing issue not only in the legal aspect, because fundamentally begins to threaten the security of the country. Investigation of the origins of the essence of corruption is impossible without taking into account social and philosophical factors. First, in today's Russia is radically altered the position of a Russian citizen who is able to influence the fight against corruption in the country. Second, the establishment and development of market relations determines the need for the development of such vital qualities of the person, such as enterprise, efficiency, that in some cases provokes temptation of corruption by his decision to speed up the matter. Third, the level and nature of justice orientation of the population, its individual groups of citizens to a large extent on the state of law and order in the country.

Some scientists attempt to prove that corruption is part of human nature, such as "deep human tendency, because these" rules developed gradually over the past hundreds of thousands of years ... and, thus, have provided a biological advantage to those in the greatest measure corresponds to them " [3, c. 20].

Addressing corruption requires the integrated efforts of political scientists, sociologists, psychologists and representatives of many other scientific fields. As you know, one of the most important conditions for creating the rule of law is a high intellectual level of development of a society, its political and legal culture. The successful development of the legal consciousness of the citizens depends largely on the theoretical and philosophical basis of understanding of the fundamental legal categories. A fully developed civil society can develop only in a radical reduction of the functions of the state apparatus, overcoming distrust between different social groups.

The successful solution of the problem of corruption is possible only on the basis of socio-philosophical analysis, revising many of the most important theoretical
and legal axiom. In order to study topics such are the problems of law applicable to the content of the basic legal categories in the spirit of civil political values.

The growing influence of social factors on the course of social progress determines the importance of the study of these very factors, conditions of their origin, existence, development, forms, their impact on the various relationships in the community. Among the social factors that affect the functioning of society as a single organism, and thus its sense of justice is corrupt thinking. It is the fight against corruption is important in many areas of human life, because the solution to this problem is important for personal development, civil society, different social relations. Moreover, the level of corruption and the fight against it affects the development of various forms of social consciousness: the economic, moral, political, etc.

The formation of anti-corruption awareness, as well as its specificity, due to the system of social relations established traditions in the country throughout the history of its existence and development. In addition, there are internal factors, which are mainly psychological characteristics and personality traits as a specific mentality. The Russian justice of conformal-negative, it is characterized by such features as etikotsentrizm and nihilism, which could provoke a potential corruption. Complicating the fight against corruption impression about its permanence, as in all classical works are examples of corruption, acting as the norm. If you make corruption a part of our traditional culture, then the organs of the state were not guided by strict regulations and their legal discretion. Moreover, it would recognize the right of any claims of people with claims that are based not only on the best legal views, but also on the rest. Of justice may be zero or minus sign [6. 104-116]. You can not rely on the successful fight against corruption without the formation of the whole population of legal consciousness, without clear philosophical ideas about the nature, structure and functions of legal consciousness, its relationship with other ideological phenomena, laws of development and formation. "A man is impossible not to have a sense of justice, it is anyone who knows but him in the world is other people" [1, p.115].

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Against this background, there are features of the fight against corruption in our country. Known domestic philosopher and jurist V.S.Nersesyants [4] believes that this form of awareness of rights as a specific phenomenon of social reality. A person can live in a society without corruption, because corruption actually found a kind of tragicomedy legal life: ugly, perverse sense of justice remains a sense of justice, but distorts its content, it refers to the idea of law, but take from it only scheme uses it in his own way, an abuse her and fills her unworthy perverse content; there is "unjust law", which, however, is referred to as the "right" and is presented as the right, compromising people's minds the idea and undermining faith in it [5]. The fact that "... the future history of Russia - this is not the final prescribed globalization of the new world order, and above all the result of the efforts of the great spiritual people-winner, who must perform their own cultural and civilizational mission, in accordance with its national fret (the dominant source ) and the essence of the cathedral ..."][6].

Thus, a feature of the study of corruption as a modern phenomenon is the need for closer integration of scientists from different directions, which is made possible only under conditions of national unity in the evaluation of the country is facing strategic challenges.

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FEATURES PATRIOTIC EDUCATION IN A TRANSFORMED GLOBAL-GEOPOLITICAL WORLD ORDER

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This paper investigates the patriotism and its distinctive features in the context of globalization. The author argues that the geopolitical changes that result in a globalizing trends suggest refinement of the concept of "patriot." It is shown that the threat of cosmopolitanism suggests new approaches to patriotic education, particularly in Russia.

Keywords: patriotism, patriotic education, geopolitics

The relevance of research problems related to patriotic education, is determined largely by the fact that contemporary globalization is not only the unity of mankind, but also the threat of losing their identity. The result is a national depersonalization, which manifests itself in uncertainty, hopelessness, fear, unemployment for the majority of the peoples of the world. On the essence of patriotic education is fundamentally influenced by the leading factors of globalization: the compression of the world communications, dramatically increased the degree of interdependence of modern society, the strengthening of the interaction between different cultures, "denationalization" of international relations, strengthening the role of transnational corporations. It is worth noting the transformation of morality in a globalizing world. All this affects the degree of patriotism in society and its education in schools and universities.

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One of the most powerful trend of globalization - "diffusion of ethnic groups and races" as uncontrolled migration, sweeping away in its path any democracy and national statehood. Already, we are seeing a clear decline in Western Europe, the former was once the cradle of the white Christian ethnic group. The presence of hostile elements of Islamic civilization and their footholds in European countries is so large and powerful that they have a direct impact on public policy there, the ethnic and racial composition of the European states.

The purpose of patriotic education is to keep the vision of the oneness of humanity and its historical destiny, instead of indulging involuntarily new western racism, because almost all countries are the social-Darwinian onslaught and are deprived of rights to a normal human existence. In today's uncertain world, American society can only exist as the world's policeman, overwhelming patriotism.

By the turn of the century XXI usual evropotsenrichnye geopolitical images have coexisted in a single metageopoliticheskom space with fast-growing geopolitical images of the United States. The political actions of the U.S. end of the twentieth century in Europe and beyond resembled a similar action in the UK in the XIX. However, it must state the "jump" geopolitical area of the world to the new "energy" level, where most of the political structures, decisions and actions are determined by the interaction, rivalry and struggle of global geopolitical images by suppressing all patriotic.

This implies another feature to change the nature of the patriotic education related to the gradual erosion of the boundaries between conventional low-intensity conflict (occurring in the form of mass terrorism, guerrilla warfare against the ruling political elite, such as separatist movements, cross-border conflicts over disputed territories) and the average intensity (confrontation between the regional centers of power at the level of conventional war). According to Huntington, the modern world order characterized by the presence of one superpower, surrounded by several independent, but significantly less on military or economic potential of centers capable of not only into conflict with each other, but also to challenge and seriously
complicate the life of a superpower [3, c. 532]. All this suggests specific approaches to patriotic education.

The set of the most important actions of tactics and strategies in today's geopolitical environment has shaped metageopolitika. Catching patriotic education, it is important to take into account all the features of the current geopolitical picture of the world. In assessing the current problems in the understanding of geopolitics should be aware that it is about the transformation of the old problems in new ones. Required to find the laws of functioning and development metageopoliticheskih spaces, their configurations and shaped metageopoliticheskih ensembles. The discovery of such laws - the main condition for the development of modern geopolitics as a theoretical science and applied discipline of project activity [1, c. 112-113].

At first, the appeal to geopolitics, as well as to the national interest, and expressed the claim of politicians, experts and journalists to deideologizirovannost and realism, as opposed to the alleged emotional and ideological assumptions of real or perceived opponents. At the same time proclaimed by the "realism" and "geopolitics" took on a variety of pragmatic arrangements, depending on what kind of ideology opposed. It is against this background that produced these or other approaches to patriotic education. In addition, it is important to take into account that the supporters of the new socio-cultural determinism that shape the geopolitical picture of the world manifest themselves aggressively. Modern scientists revealed the concept of "social aggression": anthropological grounds of gender, human aggressiveness criteria, definitions of socio-cultural, economic and socio-psychological causes of increased social aggression, the definition of "normal" aggression, the ratio of conflict and aggression, construction of cultural codes "aggression" and " simulacra "of reality through the media, the main types of verbal aggression, the historical roots of religious and non-rational forms of aggression to overcome [2, c. 78]. Patriotic education involves not only the formation of a sense of love of country, but also a harmonious relationship with other nations. In this regard, it is important to note that the ability to legitimate internal dynamics has only one of
the many existing civilizations in the West - Western. At the same time only recognized for her ability to worldwide distribution and formation of a single planetary government. However, this attitude seriously transforms ideas of a sense of patriotism. For example, before Russia faced a dilemma: either find a way to overcome the irresponsible consumer morale, or finally fall into the abyss of geopolitical chaos and slipping into the "third world" [4, p. 22].

Thus, patriotic education in geopolitical transformations implies taking into account the following important factors: the unthinking confidence in the Western theories leads to incomplete, even distorted understanding of local cultures and their representatives.

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FEATURES OF THE SLOGAN AS BASIC ELEMENT OF ADVERTISING COMMUNICATION

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In this work the problem of formation and use of English slogans of advertizing is considered, their lexical and syntactic features are analyzed.

**Keywords:** advertizing slogan, advertizing communication, advertizing text.

In the modern world advertizing became one of the most important forms of communication. In scientific literature advertizing is considered as a form of communication. The general theory of communication gives us the chance to allocate a slogan as a basic element of advertizing communication.

The object of the presented work is to analyze features of English slogans, to define the main ways of formation of slogans, to specify their lexical and syntactic features.

There is a huge number of slogans which are created under the same linguistic laws. Slogan is the central element of the advertizing text in which the main idea, the main concept are concentrated and principal means of language for formation necessary opinion and motivation to action are used.

Speaking about features of a slogan, it is important to designate its influence on mass consciousness of audience and formation of communicative abilities of recipients of advertizing information. On the one hand, slogan can be considered as the special "mirror" of culture which is objectively reflecting the environment of communication of society. In our opinion the uniqueness of a slogan as social phenomenon is shown in it. This conclusion is justified because the slogan seeks "to talk" to one language with the consumer and to be the most clear and close to the audience that it is addressing to.

On the other hand slogan is urged to carry out a specific pragmatical objective: to draw attention of the potential consumer, to stimulate purchase and to make profit for organization of advertiser. And consequently it has to be clear to target audience and influence its motives.

The slogan has to cause steady association with advertized goods. Besides, slogan distinguishes the firm and its production from competitors. Sometimes all advertizing text consists of own name of an advertized product and slogan accompanying it (*Foster's. Australian for Beer; Guinness is good for you; Pepsi. The*
Choice of a New Generation; Skittles... taste the rainbow Skittles; Nicorette, nicorette, you can beat the cigarette; Wikipedia, Free Encyclopedia).

Dual character of a slogan defines specifics of its application in advertizing. This process reminds a peculiar circulation: the aspiration as much as possible to influence and therefore to come nearer at language level to the consumer defines a choice, a combination and compatibility of language means in the course of creation of the advertizing message, and continuous translation of advertizing messages by mass media influences culture of society. Successful advertizing slogans live for years becoming part of a modern civilization and getting into the language circle of recipients of advertizing information.

In the conditions of the rigid competition the slogan of the company is a good opportunity for drawing attention of the potential buyer, for stimulation of purchase of goods or service because it transfers the main idea of an advertizing campaign in a bright, figurative form, and it forms the integrity of a series of publicity too. The slogan is an important component of a corporate style and advertizing policy.

According to researchers slogan is "a percussion instrument of advertizing". It has to bear in itself the advertizing idea and tell something important about an advertizing subject. And besides the all it has to express not only advertizing idea of one announcements of the firm but the key idea of the whole advertizing campaign and all marketing policy of the firm in general. This number of substantial requirements is formed proceeding from psychological installations of the advertizing.

The same slogan may be reproduced in any corporate advertizing. The slogan as well as logo serves for some time and becomes peculiar "identification mark" of the firm. The slogan also can reflect uniqueness of advertizing object and specifics of the proposal of the advertiser, transferring by this way the key message of the advertiser and promoting transfer of his concept of positioning.

Effective, striking and therefore easily fixed in the memory slogan promotes the solution of communicative tasks. To solve them the most successfully the slogan has to include a personal component both on lexical and at grammatical level. The
elementary predicative communicative models – simple sentences have to be used in the slogan. Any complicated syntactic designs do at once a slogan by "the potential outsider in the keeping in mind". The ideal slogan strongly "grows" into consciousness of the consumer and it causes the direct associations with an advertized product in target audience. Furthermore these associations will surely promote to increase the purchasing power of a product.

As advertizing texts are simply obliged to be attractive, and the slogan is the central component of any advertizing message, it is necessary to allocate its rhetorical characteristics.

Among them: brevity (A diamond is forever), rhythmic and phonetic repetition (I am what I am; Maybe she’s born with it. Maybe it’s Maybelline; Hut, Hut, Pizza Hut), contrast (We drink all we can. The rest we sell; The milk chocolate melts in your mouth, not in your hand; Nobody does chicken like KFC) language game and effect of the hidden dialogue (Fly with US – word-play: us – we, with us, US – the USA; Digitally Yours – word-play: it is formed from fully your; Sharp Minds, Sharp Products – word-play: sharp and Sharp company name; Get N or get out – word-play: get in or get out; Wii would like to play – word-play: We – Wii; Play It Loud – a word-play: Say it loud; The World Puts Its Stock In US – a word-play: us – US; The CITI Never Sleeps – word-play: CITI and city).

The particular interest for research of the nature of an English advertizing slogan is represented by its main linguistic features. They explain a specific variety of slogans and the principles of their functioning in many aspects.

In dependence on lexical structure, grammatical registration and syntactic structure some main types of slogans are allocated:

1) **Informative**: America Runs On Dunkin; 57 Varieties; Central heating for kids; Two all beef patties, special sauce, lettuce, cheese, pickles, onions on a sesame seed bun; A glass and a half of milk in every pound.

2) **Narrative**: In tests, eight out of ten owners said their cats preferred it; More Doctors Smoke Camels than any other Cigarette; Doctors Recommend Phillip Morris; We bring good things to life.
3) **Incentive**, formed in the form of the order: *Keep Walking; Do the Dew; Obey your thirst; Ask For More; Live on the coke side of life; Have a Pepsi Day! ; Skittles... taste the rainbow Skittles; Grab life by the horns; TR something new today; Save money. Live better; Challenge everything; Let’s Make Things Better; Live in your world, play in ours; Play Beyond; Jump in; See what the future has in store; Inspire me. Surprise me. AMD me; Give me a break! ; Put a smile on. Happy Meal; Just What the Doctor Ordered; Put the fun back into driving; Think different; Buy it. Sell it. Love it; Buy it. Sell it. Love it.*

4) **Motivational or motivating**: Once you pop you can’t stop; All the taste, 1/3 of the calories; There’s no better way to fly Lufthansa; If only everything in life was as reliable as a Volkswagen; Once you go Mac. You’ll never go back; There are some things money can’t buy. For everything else, there’s MasterCard; So easy a caveman can do it; No battery is stronger longer.

5) **Problematical or interrogative**: Got Milk?; Schhh! You know who?; Do you eat the red ones last?; How do you eat yours ...?; Why pay more; Do you have the bunny inside? He keeps going and going and going; Where do you want to go today?

6) **Accentual** (slogans in which the accent is done on one word or position). Such words or words combinations as *it is free, I am more, quickly, my, your, you, with guarantee, protection, love, at last, new, delightful, successful, remarkable, excellent, most, favourite, receive, listen, break, sale* are used in them: For successful living; My goodness, my Guinness; America’s Favorite Pizza; You’re the boss; I’m lovin’ it; I’m going to Walt Disney World! ; The happiest place on Earth; The world’s favourite airline; It’s a Skoda. Honest.

Functionality of a slogan and its pragmatic directly depend on the level of an expression of the slogan. In the definition of a slogan as slogan, and motto it is meant that the lexicon used in it differs in high degree of expressivity.

Expressivity of a slogan is a necessary condition of its efficiency.

One of the main tasks of a slogan is drawing attention of the potential buyer by means of form and content of the advertizing text, and it is the expression that does
advertizing interesting to perception (They’re grrreat!; The freshmaker!; Hungry? Grab a Snickers; Finger lickin’ good!; You’ve Come a Long Way, Baby).

Rather short advertizing message has to bear in itself a large volume of information. In the conditions of limited volume of the text the expression allows to expand indirectly its framework at the expense of caused associations with a subject and object of a slogan in consciousness of the buyer.

Thus we see that despite a variety of types of slogans all of them have the general functional component. Their main task is to cause certain changes in behavior of the potential buyer and to affect his relation to advertized goods.

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DERIVATION POTENTIAL OF VERBAL BASES WITH CATEGORIAL MEANING OF ACTIVE MOVEMENT IN THE MODERN GERMAN

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This paper focuses on the derivation potential of verbal bases with the categorial meaning of active movement in the modern German language on the basis of valency, word-formation and semantic features of verbal derivates as well as paradigmatic relations in word-formation pairs, word-formation paradigms and word-formation nests.

Key words: verbal bases with the categorial meaning of active movement, generative basis, derivative basis, word-formation potential, word-formation pair, word-formation paradigm, word-formation nest.

Over time a key role in organizing, interpreting and classifying of derivatives was assigned to the word-formation formants. Numerous works in the derivation of
the modern German language mainly focused on the study of nominative opportunities of affixation, word-formation semantics, the function of individual word-formation patterns. At present there has been the new approach in research of derivatives within which the starting point is generative base of word, its potential ability to combine with a certain set of word-formation formants, promoting derivational potential of generative bases and word-formation formants[1].

For today, the relevance of this work is defined by its focus on the study word-formation processes, drawing on the functional load of generative bases in the mechanism of derivation based on Stem Derivation. The lack of linguistic studies of word creative power of generative bases important for German verbs with categorial meaning of active movement stimulates the need to examine their derivational, semantic and combinatorial properties for the creation of new derivative units, paradigmatic relations between them are discussed in the relevant word-formation groupings (word-formation pairs, word-formation paradigms, word-formation nests). The most promising grouping of verbal derivatives with categorial meaning of active movement in modern German, that represents its word-formation potential is word-formation nest – group of words with the same root, combined by relations of word creative derivation with a common invariant meaning inherent to basis - top of the nest as the motivational basis related to other members of the nest [2; 3]. Verbal derivatives with categorical meaning of active movement are represented in word-formation nests by word-formation pairs and word-formation paradigms. The minimum unit of word-formation nest with categorial meaning of active movement is word-formation pair of words: generative word and its derivative are linked formally and semantically, for example, kriechen – ankriechen, schwimmen – entlangschwimmen. Complex system-unit, that most clearly reflects the word-formation potential of verbal bases with categorial meaning of active movement is word-formation paradigm, i.e. the series of derivative words, that are combined in system by class of referents denoted by them.

Typical for verbs with categorial meaning of active movement in modern German language is a three-zone substantively – verbal – adjectival word-formation paradigm with such semantic positions: in the substantively zone: «doer of movement» – m Läufer, m Springer; «person according to the type of movement» – m Flieger, m Kletterer,
m Turner; «place of movement» – m Ausgang, m Durchgang; «process of movement» – m Gang, n Schwimmen, f Fliegerei; in the verbal zone: «spatial modification» – ankommen, durchkriechen, umlaufen; in the adjectival zone: «derivatives with the features called by the generative basis» – humpelig, strampelig; «fit to anything » – gangbar, fahrbar.

An important parameter, which shows a qualitative and quantitative word-formation potential of verbal bases with categorial meaning of active movement is the depth of the word-formation nest. The latter depends on derivational levels that are consistently spaced rows of words formed by affixes (and zero also) from the generative basis. Depth of word-formation nest at different levels of derivation varies: the bulk of derivative words in word-formation nests accounted for I – II levels. The most numerous is the first level of derivation of verbs with categorial meaning of active movement in modern German. Inventory word-formation means that helps for creating derivative units with categorial meaning of active movement at the first level of word-formation is characterized by the greatest diversity. In the formation of derivative verbs involved prefixes: er-, ver-zer-, semiprefixes: ab-, an-, aus-, durch-, um- and others, as well as frequent adverbial and adjectival components: auseinander-, dazwischen-, empor- and others.

At the first level of derivation (output basis is non-derivative basis) are formed affixal verbal nouns (m Flieger, m Renner), adjectives (fahrbar, humpelig), verbs (umgehen, entkommen). Rare are the suffix nouns formed with suffixes -e, -ling, -t, -ung. Adjectives are formed mainly by the productive suffix -ig (eilig). The second level of derivation is presented by nouns, adjectives, verbs. Adjectives are formed from abstract nouns by suffix method expressing process of moving, for example, gängig, gangbar. Base verbs with prefixes are marked by activity in the future creation of nouns by conversion (m Aufgang, m Hinflug). In the second level of derivation frequency observes the formation of verbs with double prefixation, for example, umherfahren, vorbeigehen. A gradual decline of word creative activity is characterized for next levels of word-formation as for the generative bases of verbs with categorial meaning of active movement, and also for their word-formants. At the third level of derivation are rare formations of nouns and adjectives (have lost touch with semantic of generative basis and do not express the categorial meaning of active movement).
At the fourth level of derivation derivational process associated with the creation of verbal derivatives to indicate active movement is completed.

As the study showed, verbal bases with categorial meaning of active movement are characterized by different word creative activity, are formed various derivational slot capacity from 1 to 100 or more words. High index of word creative activity is observed by derivative verbal bases geh-, komm-, lauf-, zieh-, flieg-, tret-, spring-, reit-, renn- (volume of word-formation nest more than 30 words of different parts of speech). Middle derivational verbal activity should have the following bases like: eil-, steig-, jag-, schleich-, dräng-, schreit-, kriech-, schwimm-, gleit-, klett-, saus-, spreng-, spaz-, dring- (volume of word-formation nests – from 11 to 30 words of different parts of speech). Verbal bases are inactive: ras-, hetz-, hump-, folg-, bumm-, stieb-, stolp-, hink-, polt- and others (volume of word-formation nest – 3 to 15 words of different parts of speech or less). Absolute minimum of the word-formation potency has verbal bases with categorial meaning of active movement as: klimm-, pes-, schlürf- (volume of word-formation nest – from 0 to 1), since they form a nest, the depth of which is one derivational step.

So research of verbal bases with the categorial meaning of active movement can make such conclusions. Generative bases of verbs denoting active movement are divided into nominal and verbal. In accordance with their structural and morphological valency word-formation models with semiprefixes and frequent adverbal and adjectival components are productive for the creation of derivative bases under analysis. The meaning of prefixes agrees with the meaning of generative bases of certain semantic groups. The verbal bases under analysis realize their word-formation potential in two main ways: conversion and affixation.

Determination of word-formation potential of verbal bases with the categorial meaning of active movement by means of their grouping into word-formation pairs and word-formation paradigms, which in their turn are united in word-formation nests, facilitates the representation of all semantic and word-formation links between words within the corresponding word-formation nests.

Word-formation nests of derivative verbs whose vertices are the base verbs with categorial meaning of active movement are characterized by the following properties:
center of semantic structure of generative bases of verbs geh-, komm-, lauf-, flieg-, schwimm-, kriech-, klett-, spring-, gleit- is a semantic-motivational feature of «active movement»; derivatives are located on the three levels, at least four levels of derivation combining into word-formation paradigms; the most saturated of derivatives is the first stage of word-formation. Productive way of creating words at the first level of derivation is a prefixal method.

Typical for verbs with categorial meaning of active movement in modern German language is a three-zone substantively – verbal – adjectival word-formation paradigm with such semantic positions: in the substantively zone: «doer of movement»; «person according to the type of movement»; «place of movement»; «process of movement»; in the verbal zone: «spatial modification»; in the adjectival zone: «derivatives with the features called by the generative basis».

Research of generative verbs by the organization in the word-formation paradigms, which in turn are integrated into word-formation nests facilitates representation of all available derivational and semantic relations between the generators and derivative words included in their composition. A combination of such approaches to identify opportunities of derivational bases of verbs will serve the determination of word-formation potential of verbs with categorial meaning of active movement that make up the derivational base in the derivational system of the modern German language. Used a complex technique for analyzing inherent in modern Derivation and can be useful in the drafting of explanatory word-formation dictionary of basic vocabulary of the modern German language, built on the principle of nesting, which would reflect all German word-formation system, not its individual fragments.

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PSYCHOLINGUISTIC BASES OF SECOND LANGUAGE TEACHING

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Abstract: The paper deals with the problems of language acquisition and language learning from the psychological point of view. The authors tried to identify learning outcomes and classify ways of learning of foreign languages (i.e. the second language) in their planning at Universities.

Let’s speak of knowing a language. Knowing something implies having learned it or discovered it; people aren’t born knowing things. But they scarcely speak of knowing some sort of behaviour such as walking; in such a case people speak of knowing how and learning how. There would be something rather odd about asking someone if he or she was learning German or Chinese. The implication of such a question would be that it was a matter of muscular control, of getting your mouth round some difficult sounds. The trouble is that the term ‘behaviour’ does not seem to do justice to language. This is because behaviour is usually thought of as something essentially physical and observable, and that, while much language has overt physical manifestations – movements of vocal organs with the production sound, and movements of the hand with the production of traces on paper – any notion that this is all there is to language is obviously unsatisfactory. Thus, understanding speech has no obvious overt physical correlates. This is why it is so difficult, without using language itself, to know if someone has understood us. Most people would feel that a great deal of language activity goes on ‘inside the head’, and that because this is
The principle concern of the psychology of language is to give an account of the psychological processes that go on when people produce or understand utterances, that is, the investigation of language performance. But one of the ways to investigating this is to try and understand how people acquire such an ability. This is the study of language acquisition. It is important, if we are not to prejudice the issue, to make a distinction between language acquisition and language learning. Language acquisition takes place in the infant and young child at a time when he/she is acquiring many other skills and much other knowledge about the world. Language learning, i.e. learning a second language, normally starts at a later stage, when language performance has already become established and when many other physical and mental processes of maturation are complete or nearing completion [2].

Within the broad field of second language acquisition theory, some scholars stress the key role of internal factors in learning a language, such as the innate capacity human beings appear to have for grasping the structure of a language. Nonetheless, learning an foreign language does appear to differ from the study of other subjects, in that it involves not just learning something new, but also using that knowledge to communicate. This entails both conscious learning forms and spontaneous and natural use of the language.

The basic unit for conveying meaning in a language is the word. Among the questions students should ask themselves are which words they need to learn and how they are best learned. It may help to know that 1,000 or so most frequently occurring words in a language will meet roughly three quarters of students’ communicative needs. There are several effective ways in which the students can expand the number of words the students are able to use in target language. One common technique is to memorize new vocabulary by jotting down new words and their translations. Once a student has been learning for a while, reading can also help can also help he/she to acquire vocabulary, provided that the texts tackled are not too difficult. Some other techniques are also thought to be particularly useful in vocabulary development. One is inferring or guessing the meaning of a word from its context. Another is using a
dictionary in order to identify or confirm the meaning of an unfamiliar word and to explore the meaning of the various terms that are related to it. Words come in families, and understanding the family relationship can be of great help in expanding both students’ comprehension and their ability to express themselves [4].

Grammar is the name given to the patterns followed by the smaller units of language (e.g. words) as they combine to form larger units (e.g. sentences). These patterns are often described in terms of rules, but such rules are actually based on descriptions of the way in which a language is used by most of those who have grown up using it. Grammar distributes words into categories. It also distinguishes between the role they play, in relation to one another, within a sentence. Grammar also charts the systematic ways in which words change when combined with other words to form larger units. The way in which grammar structures the language also has an impact on meaning.

In addition to gathering and processing information, learning to use another language involves acquiring and practicing four main skills: reading, listening and speaking [4].

The way in which we learn depends to a certain extent on the type of learning that is involved. There are three main types or domain of learning:

- psychomotor relates to the measurement of the student’s manual skill performances, and, therefore, the performance required will involve of objects, tools, supplies or equipment;

- cognitive includes those learning behaviour which require thoughts processes for specific information such as ‘define the terms’, ‘select a suitable material’ and summerise the topic’. All of these involve thought processes;

- affective means that the behavior required in this domain involves the demonstration of feelings, emotions or attitudes towards other people, ideas or things.

Language performance and language acquisition are the two principal concerns of language or psycholinguistics. The premise of psycholinguistic approaches is that features of the learner’s mental processes, or changes in the processes that are available, are responsible for the acquisition of language. Here, the explanation is an
internal description of cognitive approaches. There are two problems that psycholinguistic approaches the second language acquisition can address. The first is the relation between meaning and language and how these meanings are learned; the second is the nature of linguistic representation and the way two languages are related in such a representation [5].

Psycholinguistic approaches to second language acquisition also address the relation between two or more languages in a linguistic representation. Specifically, does the mental representation of multilingual speakers consist of a separate system for each known language or a single unifies linguistic representation that contains the details of all the languages spoken by that person? These competing views lead to different interpretations of how the language was learned in the first place. If two languages share a single representational system, then one would expect considerable transfer from the first to the second language. A speaker attempting to access information about one language may inadvertently retrieve the corresponding forms in the other language, unless the languages were somehow tagged or marked for their separateness within the same representational system. In contrast, if the two languages were represented in completely distinct systems, then a mechanism for interfacing them would need to be considered, since transfer and translation between languages are, if not easy, at least possible [1].

The psycholinguistic approach provides the best account of how the lexical system is acquired and represented. Children learning their first language begin with the cognitive problem of developing a conceptual system before they can even learn their first word. Labelling concepts is essentially a cognitive problem, not a linguistic one. Adult second language learners have well-elaborated conceptual systems. Their ability to learn the vocabulary, and to some extent grammar, of a second language is limited only by their ability to learn and organize new information. In this way, the psycholinguistic approach has a residual effect in explaining some aspects of syntactic development as well.

The main argument against language acquisition and second language learning having anything in common is that language learning normally takes place after
language acquisition is largely complete. The language teacher, in this case, is not teaching language as such, but a new manifestation of language. The language learner has already developed considerable communicative competence in his mother tongue, he already knows what he can and cannot do with it, what some at least of its functions are [3]. On this view, what the language teacher is doing is teaching a new way of doing what the learner can already do. He is attempting, therefore, to extend, to a greater or lesser degree, the behavioural repertoire, set of rules or ways of thinking of a learner.

There are two main areas in which psycholinguistic approaches have contributed insights into second language acquisition. The first is the problem of meaning and the way in which humans learn the meanings of specific languages. The second is representation of knowledge of language. Both of these areas contribute most directly to understanding the development of semantic system, although they have implications for the learner’s knowledge of syntax. These psycholinguistic proposals are essentially neutral with respect to kinds of syntactic problems that are solved by linguistic approaches. It is the representation of syntax and not its development that is central to a psycholinguistic approach. Similarly, proposals from a neurolinguistic approach, especially regarding phonological acquisition, do not alter any of the psycholinguistic explanations.

Reference


CHAOS ARCHETYPE:
TRANSCULTURAL REPRESENTATIONS

The paper deals with the program of the case research of transcultural representations of chaos archetype realized through intercivilizational relations in web-space.

Key words: emotive discourse, transculturalism, I-activity (Internet activity), I-agent / I-actor (agent / actor of Internet activity; I-communication (Internet communication); I-interaction (interaction in Internet); I-government government in Internet).

Introduction. Cultural and historic progress of humanity assumes permanent interaction of integration and differential processes. At present the world has reached the “bifurcation point”, when further succession of events permits both dominance of the unifying tendencies, as well as prevalence of the differentiative and chaotic tendencies.

Transculturalism has offered human being the possibility of mosaic combination of his own cultural traditions and elements of the cultural heritage of other nations. In the basis of this approach lies the extrapolation of “market” mechanisms and values to the cultural space by means of global communication net. Notion of “net” reveals the matter of morphology of the projectible society, built on the principles of transculturalism. One might say about the series of analogies between the underlying principles of functioning of the Internet and the regularities of social network building. Just like Internet architecture cannot be reproducible and controllable from the single center, the social interaction reveals tendency for the polycentrism. Secondly, the global computer network appears to be the base model for representation of new social morphology.

However, absolutization of the “net” notion blocks the possibility to efficiently reveal, record and describe new socially-cultural, political and economic structures of
the modern world. Thus, in opinion of M. Castells, “any attempt of crystallization of positions in the net as cultural code in the specific space and time dooms the net to obsolescence” [2]. Thereby, losing particular structure, e-society gradually plunges into chaos.

Overcoming of the barrier between sound, text and image acted important part in the formation of transculturalism. Integration of these entities entailed dithering of rigid structure of classical culture and negative fragmentation of collective and individual consciousness. Mosaic structure of picture of the world, in its turn, conduces to the destruction of human knowledge. Under such conditions “migration of thoughts” and interaction of cultures / civilizations gain chaotic, irreversibly entropic nature. Consequences of this are loss of substantiality, prevalence of mediocrity, triumph of superficialism and indifference, growth of destructive simulacra number. Therefore humanity has ceased to be subject of development and progress, and turned into an object of global management. The concept of “open society” now serves as justification of acceptability – and even reasonability – of “global interventions” in the process of formation of cultural identity. This process often goes out of control and becomes chaotic.

Geosophical vision of outer space in transculturalism returns planetary consciousness into the mythological and archetypal world of Chaos, which is one of the primary categories of mythological Universe. Chaos associates with sociocultural concepts of Abyss, Void, Darkness (Haze), infinite Space, limitless Time, Ocean, Cosmos, etc.

These imagery and phenomena are actively exploited by Mass Media, modern fairy tales like Star Wars or The Lord of the Rings and social networking, activating deep layers of collective unconscious and provoking origination of the most powerful emotional reactions and perceptual complexes. Thereby, archaic fears, acquiring new forms in specific emotional conditions of I-activity agents, remain the most potent instrument of formation of e-identity, even in informational epoch. In many phenomena of social universe (threat of nuclear catastrophe, international terrorism, greenhouse effect, environmental disorder, Armageddon, etc.) one can find signs of
appearance of destructive Chaos and the human fear of it. Deterministic ties between Chaos, Time and Space as absolute categories in collective unconsciousness of I-agents as representatives of different cultures / civilizations are especially topical.

Theoretical background. Phenomenon of mass consciousness has been actively researched in science since XIX century. Works of G. Le Bon, W. Lippmann, W. McDougall, D. Riesman describe examples of “non-classical” types of human communities and specific types of consciousness. Later theory of mass’ despotism (F. Nietzsche, Jose Ortega y Gasset, O. Spengler), as well as idea of both “mechanized” and “bureaucratized” society (M. Weber, G. Simmel, K. Mannheim, F. Junger) arises.


Scientific interest to the fairy tales as a focus of archetypal semantics in cultural aspect was shown in XVIII century by J. J. Winckelmann, J.G. Hamann, J. G. Herder. Later, except of direction generated by The Grimm Brothers, so-called “symbolic school” (Chr. C. Heyne, F. Creuzer, J. Gorres) has arisen. Adolf Bastian considered basic mythological motives of fairy tales as “elementary thoughts” of humanity. In XX century R. Pettazone, J. Schwabe, M. Eliade, O. Huth, R. Graves were successfully working in tale symbolism. Jung mentioned that one should not underestimate importance of emotional factor, which often resides in archetype shape as sensual culturally determined experience of person and nation.

Intensive development of mass media and use of manipulative technologies in post-industrial society leads to formation of special forms of mass consciousness, when traditional cultural values are excluded by examples of over-civilizational mass culture.
Many experts consider elements of archaic and mythological thinking as one of the fundamental features of mass consciousness. Necessity of adequate interpretation and prediction of social changes in globalized world determines special attention of humanities to the irrational processes and role of the unconscious in the phenomena of both collective and individual consciousness.

Modern “under-cultural fairy tales”, e.g. The Lord of the Rings, Harry Potter, Star Wars, Tarzan, Frankenstein, urban legends like Superman, myths for children about Santa Claus, Easter Bunny, etc., which have become widespread as an eclectic genre of intermixed fairy tale, myth, fantasy and “action”, actively bring into play structures of collective unconscious. Unprecedented influence of these informational products for wide audience promotes freely implanting stereotypes, values and behavioral norms. Though intensive discussions about enormous popularity of these “great children's books” and movies as well as the controversy over their "theological appropriateness", their great pragmatics is obvious.

This influence is essential for formation of axiological aspect of mass consciousness in globalized social medium, which is described by universal cultural links. While these informational products are being perceived by society in a purely entertaining aspect, as “community toy”, they are significant sociocultural phenomenon. It’s hard to overestimate suggestive-regulative influence of this phenomenon onto formation of “social sculpture” (Joseph Beuys).

Our notion of the emotive archetype, in particular of archetype of Chaos, is based, first, on the interpretation of culture as spiritual code of the human vital activity, a base for adaptation and self-determination of an individual, and, second, on the value approach considered culture as a complex hierarchy of ideals and meanings.

C. Jung believed that it’s possible to research comparative anatomy and elemental patterns of human mind to the best advantage exactly because of fairy tales. Marie-Louise von Franz and Sibylle Birkhauser-Oeri suggest that fairy tales are direct display of mental processes of collective unconscious, therefore fairy tales excel any other kind of material in their scientific value. In tales archetypes appear in their simplest, purest and shortest form, and by means of it archetypical appearances
give the key for understanding of processes taking place in collective psyche of representatives of certain culture. By C. Jung conception, series of complex symbols and associations embodied in archetypical shapes can be revealed exactly in comparative studies.

**Problem heart.** According to the data gathered by the latest research in the field of computing, functional analysis of the whole set of values, that may be implemented in I-activity, indicates that many of them are directly connected with emotions, representing the unique conglomeration of rational and emotional components, which correspond with both universal and individual experience simultaneously. Thereby study of emotional background of interaction between I-agents facilitates control over the problem of social entropy in the global communication system.

Formation of self-actualization of I-personality – real and / or virtual, individual or group – subjectively represents constant struggle with the power of *chaos* in the Internet system.

Absence of scale, indeterminacy – is one of the basic characteristics of Internet. Such concepts, as safety, trust, privacy, freedom and many others, acquire the status of value for the participants of I-communication exactly in the “ambiguous environment” of Internet. Uncertainty arises in the environment of choice, upon which is based the architecture of Internet as a global communicative system. Communication in the global information space includes different-level, poly-subject, horizontal and vertical relations between various agents, for example: “personality – personality”, “personality – group”, “personality – community”, “group – group”, “group – community”, etc. The main features, values, procedures, functions and goals of Internet are realized during these interactions.

Uncertainty of Internet is implemented by means of stimulation and blocking. On the one hand, I-activity initially supposes acquisition of information, which removes uncertainty. On the other hand, situations of uncertainty in the web-space often determine the origin on cognitive dissonance and negative emotional states.
This blocks the effective interaction in Internet and goal achievement of the agents of I-communication.

Any core values – universal, nationally-cultural, individual et al. – are directly actualized in the relationship, which take place. Thus, relations between different I-agents is the major, most important, basic value, wherewith the architecture of Internet is organized. The question about the real motivation of agents of I-activity remains open so far. What is more important for them in realization of I-activity – the “common sense” or emotions? And in what extent does the aspiration to achieve a specific emotional state stimulate I-agents for the sthenic activity in Internet?

The Internet topology is inseparably connected with the problem of organization and self-organization of its structures. This is a clear and obvious example of chaordic system studied from the position of system approach. By means of notion “chaord” (from “chaos” and “order”; term of R. Kay [5]) one can describe any complex system, that possesses the ability to process and convert information to accomplish adaptive and evolutionary changes of itself. Such a system must possess certain degree of orderliness and organization, while its parts should have autonomy, freedom and flexibility, in order to be able to respond adequately to the force majeure factors, preventing system from disintegration. Chaordic system utilizes autonomy of its parts for processing of information, which would have been blocked by the centralized control unit. The nature of Internet could be adequately described exactly from the position of chaordic system.

Is a notorious uncertainty of Internet as a communicative system, as well as styles and methods of interaction within it, really so nondeterministic?

Program of the research. Among the accessible sources we hadn’t managed to find out precedents of comparative investigations of correlation of rational and emotional value orientations in the discourse of global communication.

Modern researches of Internet [1, 2, 4, 6] are primarily aimed at studying of universal human values. In these researches value stands as a cultural concept and result of rationalization. Statistical data, showing which values have priority for representatives of different cultures, are thrown into the light. However,
implementing comparative analysis of value inclinations, researchers do not take into account such a major factor, determining the actuality of certain values in the specific cultural sampling, as their emotional coloring. Besides, this is one of the principal factors of social entropy in I-interaction. As is generally known, emotions and emotional states share similar nature among the representatives of various cultures, therefore studying exactly emotionally colored value orientations of agents of I-interaction in intercultural aspect is especially topical in terms of construction of forecasts for the further formation of Internet space.

Study of emotionally colored value orientations in I-activity in this project will be implemented in comparison with rationalized activity values of respondents, appearing in the web-spaced communication activity.

Structure of the author’s questionnaire “Emotionality and rationality in Internet” is oriented on revealing of emotionally colored value orientations in I-activity, as well as on explication of activity values, which are realized by the respondents in Internet-communication one way or another. Questionnaire has been compiled in English, Russian and Ukrainian versions and tested during research of emotive discourse of intercivilizational relations at Indiana University (Bloomington, USA) [7]. Questionnaire consists of direct, indirect and projective questions. Anonymity is a fundamental principle of questioning. National identity is the only objective attribute, which one should indicate while submitting questionnaire. It is supposed that more than 2500 students will be surveyed by means of two online questionnaires set-up as Google forms.

Methodology of the research. For qualitative and quantitative interpretation of questioning data it is supposed to employed several methods such as traditional anthropological methods (description, classification etc.); modeling; interpretation; extrapolation; scientific induction; structural-functional, component and factor analysis; psychosemantic analysis, etc.

The reference directions of would be research, in compliance with which the questions will be grouped, are as follows:
– What is emotional value motivation of respondents in selection of a specific Internet-services, applications, networks, etc. and in I-activity decision-making.

– Under which strategies of Internet-interaction (cooperation, compromise, conflict, etc.) do respondents realize their life values and emotional potential to the full extent?

– Which possibilities, realized in I-activity, present the greatest value for I-agents as representatives of various civilizational communities:
  A) possibility of self-expression as well as self-actualization;
  B) possibility of creative work, creation of new own reality;
  C) possibility to apply nonstandard, unconventional, innovative interactive mediums;
  D) possibility to spread own world-view and feelings in the wide informational space;
  E) possibility to perform the minimum bounding selection, etc.

– What types of activity in I-interaction do the respondents prefer, as the most valuable for self-presentation: interactive, creative, cognitive, entertaining, etc.?

– What methods of I-governance do the respondents consider the most effective in the aspect of assertion of their own life values (force, political, juridical, economic, informational, etc.) and causing the stronger emotional resonance?

– Which “informational source” (man, group, social institute or web-resource) of the global network is the most emotionally important for respondents? In other words, who or what in Internet causes the brightest – positive or negative – emotions?

Analysis of the questioning results will be carried out in the following areas:

– What are the main forms of exposure and experience of social entropy in I-activity (social, cognitive, behavioral) of representatives of various civilizational communities.

– What are specific features of “local”, regional, culturally / civilizationally-conditioned entropy, that compose the mosaic of global social entropy as determinant of I-activity.
– Does a correlation of emotional value orientations and activity values in Internet, causing utilization of different I-activity strategies, exist?

References


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EPITHET CLASSIFICATION PRINCIPLES DEVELOPMENT

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Introduction:

The article deals with the problem of epithet classification principles. The systems developed by a number of scholars are compared, analysed, and contrasted. The problem of consistent system of epithet classification creation is central to contemporary epithet studies. Epithet has been the research object for both linguists and literary scholars. This leads to further confusion as though they deal with one and the same research object, their aspects of analysis vary and different conclusions are drawn. A number of researchers such as O. Potebnia, I. Galperin, L. Tursunova, T. Onoprienko, V. Moskvin, N. Syvachenko, S. Gubanov, O. Volkovinskiy have analysed this topic and applied various principles of categorization in order to create a consistent and sufficiently adaptable to the various research subjects system. We analyse their approaches and mark the main tendencies of the evolution of epithet classification.

The formal and structural peculiarities of epithet were analysed by O. Potebnia, I. Galperin, L. Tursunova, T. Onoprienko and others. Their classifications are based on the morphological principle, the types of epithets are defined according to the parts of speech used. O. Potebnia distinguishes six types of epithets: “signified adjectives”, “appositive nouns” “an adjective signifying another adjective”, “an adverb signifying another adverb”, “an adverb signifying a verb”, “a verb signifying another verb” [10, p. 169—170].

The first systematic classification of epithets was created by I. Galperin and was developed by his apprentice L. Tursunova. In her works the detailed classification is based on formal and structural principles. The following types of epithets according to their compositional structure are distinguished:

1. A+N — “an adjective in preposition”;
2. Participle+N — “Participle I or II”;
3. N+ N — noun in the role of attribute (“a common noun in the common or possessive case”, “a proper noun”, N attr.+of+a+N — “reversed epithet”);
4. Phrase+N — “phrasal epithet”;

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L. Tursunova’s system specifies the semantic connections between the defined element and the definition; as compared to O. Potebnia’s classification the models of a noun signifying a noun and a participle signifying a noun are added, but both models where a verb was the defined element are omitted. The important common trait of these classifications is that epithet is analysed in the context of the defined element. This lets us assume that the variations of formal and semantic connections between the defined element and the epithet are essential for these classifications.

T. Onoprienko has presented more morphological types of epithets (E stands for epithet, N stands for the defined element in the following models): “E + N; E + E + N; E + E + E + N; E + E + E + E + N; E + N + of-phrase; E + E + E + N + of-phrase; E + and + E + E + N; Some + E + E + N; E + E + of + E + E + N; N + which + V + E; N + of + E + E + N; E + N + of + E + N; N + of + E + N; E + and + E + and + E + N; A sort of + E + and + E + N; E + N + and + E + N; E + E + N + as + of + E + N; N + of + E + NPos + E + E + N + and + N; N + of + E + and + E + E + E + N; N + E + and + E + and + E + and + E; E + and + E + and + E + N + of-phrase; N + of + N + of + E + N + and + E + N; Not + E + Not + E + but with + E + and + E + N” [7, p. 268-269].

These models cover all the instances of epithet use in W. Faulkner’s prose, but some of them may be absent in other research materials as well as other ones may be found there. That is why we find such particularization excessive. Morphological types of epithets used in any chosen text vary, that is why only the basic models are worth distinguishing as general types, and other ones only show the peculiarities of the epithets in the analysed material.

Epithets can also be classified according to the type of their distribution and here L. Tursunova distinguished three types:

1. “two-component epithets”;
2. “chain epithets”;
V. Moskvin recognized three structural types of epithets: simple, compound, and supercompound (a compound comprised of three and more roots) [6, p. 2]. He also suggested the quantitative classification of epithets: “penetrating epithets” and “chain epithets” among which two-component and three-component epithets are elaborated on [6, p. 3—4]. As compared to L. Tursunova’s distributive models this approach is not formalized on the principle of conjunction use thus widening the categories.

T. Onoprienko’s thesis contains the classification of epithets according to their structural peculiarities:

1. “simple epithets”;
2. “compound epithets”;
3. “phrase epithets”;

The discrepancies are caused by the absence of unified principles of categorization. For example, in L. Tursunova’s classification the types “two-component epithets” and “chain epithets” are recognized according to their distribution while in V. Moskvin’s one they are distinguished according to the quantitative principle of classification, and T. Onoprienko’s system does not include them at all. These differences lead to the instance that in the first case “two-component epithets” and “chain epithets” are grouped with the type “an adverb signifying an epithet” and in the second case they are united with “penetrating epithets”. These two types cannot be distinguished according to one parameter and it results in the absence of a consistent classification of epithets.

T. Onoprienko developed a semantic classification of epithets relying on the idea that «occasionally-associated epithets are hybrids caused by the overlap of the field of epithet with the fields of other tropes» [8, p. 9]. She points out three functional fields of overlap and categorises epithets as follows:

- «Field of likening: comparative, metaphorical, hyperbolic.
- Field of contiguity: metonymic; periphrastic.
- Field of contrast: ironic; oxymoronic» [8, p. 10].

V. Moskvin distinguished two semantic classes of epithets - according to the nomination manner (with direct meaning, with figurative meaning, metaphorical, metonymic) and according to the semantic principle (colour, apprehensive, emphatic) [5, p. 366-367].

S. Gubanov’s classification incorporates the systems created by V. Moskvin, I. Pomeranets, I. Arnold, D. Rozental, O. Akhmanova [4, p. 84-86]. It is the most detailed one, including both linguistic and literary categories. But it is not immune to drawbacks as some of the categories are not differentiated sufficiently and the criteria are not uniform.

The system created by O. Volkovinskiy is conceptually the direct opposite of S. Gubanov’s one. He suggests to turn to typology rather than classification. Two classes “architectonic” and “inner form” are distinguished [2, p. 45], and then divided step by step into smaller hierarchically lower classes. Though this system is not jet complete and needs sufficiently large improvement work we consider it the most convenient one, as it allows the epithets belong to several classes simultaneously and not disrupt the uniformity of the classification principles.

Conclusions

Hence the structural component is elaborated on in the linguistic academic papers. The evolution of its development reveals the widening of the concept of epithet, rise of the two distinct approaches (the wide and the narrow renderings). The morphologically based categorisation has been fundamental for apprehending the importance of the connections between the epithet and the defined element, understanding the main valences and grammatical principles of epithet formation.
Detailed morphological analysis is superfluous in the domain of literary studies, but the linguistic findings are used to specify the role of epithet structures in the text, the impact of connections within the structures themselves.

The most confusing is the classification based in semantic and stylistic principles. It is caused both by the unique nature of the research subject and semantic and stylistic riches inherent in every epithet. We find it most expedient to distinguish the most generally accepted types (colour, folklore, metaphorical etc.) and complement this classification segment according to the genre and idiostylistic peculiarities of the text and the aspect of analysis.

References:
In this paper we describe the process of development of the sociolinguistic research line of language variation. Functioning in a real daily practice of people, belonging to different social, professional and territorial strata of society, sociolect is a form of language variation, i.e. one of fundamental properties, ensuring its ability to serve as means of human communication, thought, expression and objectification of outpouring of life reality. Sociological approach in consideration of language variation has paved the way for creation and development of a new science, i.e.
sociolinguistics, learning interaction of language and social stratification, appeared in foreign and domestic linguistics in the mid 60s of the last century.

**Key words**: sociolinguistic, stratification, language variation, sociolect.

Functioning in a real daily practice of people, belonging to different social, professional and territorial strata of society, sociolect is a form of language variation, i.e. one of fundamental properties, ensuring its ability to serve as means of human communication, thought, expression and objectification of outpouring of life reality. According to S.G. Ter-Minasova, language simultaneously performs an **integrating** function with respect to representatives of the group, speaking it, and a **dissociative** function in relation to those, who do not belong to this group [6: 15]. Sociological approach in consideration of language variation has paved the way for creation and development of a new science, i.e. sociolinguistics, learning interaction of language and social stratification, appeared in foreign and domestic linguistics in the mid 60s of the last century. Social stratification as a sociological concept means differentiation of society (or its individual layer) for "higher", "middle" and "lower" classes according to certain criteria [5: 84].

Consideration of the language not from the point of view of a system, representing the product of language development, but from the point of view of functioning (speech and speech activity), allowing to describe the language as a **process**, development of ideas of dissimilarity and heterogeneity of the language structure as totality of different formations by virtue of their nature in works of V.V. Vinogradov, V.M. Zhirmunskii, Iu.A. Zhluktenko, L.R. Zinder, L.V. Shcherba, etc. served as a basis of a new linguistic trend in Ukrainian and Russian science, i.e. social dialectology, in which social variation of language branches has replaced geographical one. The subject of study of social dialectology was oral everyday speech, represented by conversational and literary speech, colloquial urban and rural vernacular, professional languages and territorial social dialects. Speech of a social dialect speaker is considered as a product of social relationships, in which the psychological side is made conditional upon the social one [3: 3, 4].
Ideas of the classic of sociolinguistics William Labov become very relevant in this system of methodological coordinates. Writings of this American researcher have been extremely important for formation and development of sociolinguistics in many countries. According to J. Gumperz, sociolinguistics is study of impact of each and every aspect of society, including cultural norms, expectations and a context, on the way of language use and impact of language use on society [9: 532]. Sociolinguistics as a scientific discipline develops at the turn of linguistics, sociology, social psychology and ethnography and studies a wide range of issues related to social nature of language, its social functions, the mechanism of influence of social factors on language and the role that language plays in the life of society [19: 481]. S. G. Ter-Minasova defined sociolinguistics as "a branch of linguistics that studies conditionality of linguistic phenomena and language units of social factors: conditions of communication (time, place, participants, goals, etc.) on the one hand, customs, traditions, social and cultural characteristics of collective life of the speaking group on the other hand" [6: 30].

In 1969, formulating problems of social linguistics, V.M. Zhirmunskii called two main ones: 1) Study of social differentiation of the language (in connection with social stratification of society), and 2) study of social conditioning of language development [4: 14]. Problems, described by V.M. Zhirmunskii, are central for sociolinguistics, as their solution allows, first, to introduce one or another language in real forms of its existence, having social conditioning, and second, to identify driving forces of language evolution, social stimuli (or, on the contrary, obstacles), occurring in language changes. In other words, solving these two problems, sociolinguistics answers two fundamental questions: how the language functions and how it develops in different societies.

According to J. Joseph, sociolinguistics as an independent branch of linguistics that studies social motivation of language changes, was preceded by the wave propagation model of the Indo-European family of languages in the 19th century [8]. In the modern sense of this science, sociolinguistics strengthened itself in the 2nd half of the 20th century. According to K. Polston and G. Tucker [16], the term
"sociolinguistics" was first recorded in 1939 in the article of the British journalist T. Hodson "Sociolinguistics in India", published in the journal "Man in India". In 1949, it was used by the American linguist Eu. Nida in the second edition of his "Morphology" [15: 152].

The Canadian historiograph of linguistics K. Koerner found origins of sociolinguistics in the statement of American philologist of the 19th century U.D. Whitney, who claimed that speech belongs to a person as not to an individual but as to a member of society. Any change, even if it appears in the speech of one person, becomes a fact of speech only after it is accepted and used by the entire community. K. Koerner traces a lineage of this idea: from W. Whitney to F. Saussure and his pupil A. Meyer, then from A. Martin to W. Weinreich and his pupil William Labov [12: 57].

W. Labov provides a thesis about the social character of language variation set forth by A. Meyer in 1905, in his doctoral thesis «The social stratification of English in New York City» (1966): "... from the fact that the language is a social institution follows that linguistics is a social science, and the only variable, to which we can turn to explain linguistic changes, is social changes, the consequence of which, in fact, is the linguistic variation. We need to define what social structure corresponds to the structure of the language, and how, in general, changes in the social structure are transmitted into changes in the language structure" [13: 15].

The idea of correlation of social and linguistic phenomena, advanced by A. Meyer, did not receive theoretical justification at that time, as in the 19th century the area of interests of linguists was limited to questions of etymology, kinship and evolution of languages, and in the beginning and the first half of the 20th century attention of researchers was focused on problems of cultural relativism and the structural organization of language universals [17: 4]. Moreover, according to W. Labov, serious sociological researches required development of an explicit theory of phonological structure, use of tape recorders, spectrograms, sampling procedures, computer technology capable of processing of large amounts of data [13: 15].
The idea of continuity of sociolinguistic researches was endorsed and developed by R. Shuy, an author of "A Brief History of American Sociolinguistics 1949-1989", emphasizing that predecessors of sociolinguistics should be considered, along with linguistics, anthropology and sociology [17: 4].

Collected works of leading sociolinguists The SAGE Handbook of Sociolinguistics was published in 2010. They were immediately granted the status of a sociolinguistic encyclopedia. One of the compilers, the English sociolinguist P. Kerswill, gives names of six founders of sociolinguistics in the preface to the collected works: W. Labov, B. Bernstein, D. Hymes, J. Gumperz, Ch. Ferguson and J. Fishman [11]. W. Labov is the first one in the list of “Founding Fathers”. However, he not only developed an innovative study technique of linguistic differentiation, but also proved a conceptual construct for description of language variation [13]. So, W. Labov introduced concepts of the indicator and marker. Indicators are correlated with the social status of a speaker and they are not subject to stylistic variation, i.e. they are relatively constant speech characteristics, manifested in any situation in the same way. Markers not only have social markedness, but they are stylistically differentiated. Markers and indicators are types of linguistic variations that W. Labov defines as sociolinguistic variables, i.e. values depending on non-linguistic variables of the social context.

The circle of scientists, specified by P. Kerswill, which ushered sociolinguistics as an independent branch of linguistics, was supplemented by another author of the collected works The SAGE Handbook of Sociolinguistics, the known sociolinguists B. Spolsky. B. Spolsky decided that a list of pioneers of sociolinguistics can not but include names of U. Weinreich, F. Haugen and S. Ervin-Tripp [18: 4-5].

Common to all of the founders of sociolinguistics was an idea that it studies a language in relation to social conditions of its existence, which is a complex of external circumstances, in which the language actually functions and develops. This complex includes a community of people using the language, a social structure of the society, ethnic characteristics, differences in the social status, a level of culture and
education, an age, a place of residence, as well as parameters of verbal behavior, determined by the situation of communication.

Thus, all factors that influence use of a language: from different characteristics of speakers (their age, sex, level of education and culture, profession, etc.) to characteristics of the particular speech act - are taken into account. All founders of sociolinguistics are united by interest in use of a language for communicative purposes, in speech behaviour as a process of selecting the best variants for building socially correct statements. This forms the mechanism of selection of socially relevant variants; criteria, underlying in the choice, becomes established. The ultimate goal of the analysis is to identify social norms that determine an individual's verbal behaviour.

Key operating units of the sociolinguistic research are sociolinguistic variables, which are characterized by interrelationship, on the one hand, with a certain level of linguistic structure (phonological, morphological, syntactic, lexical and semantic), on the other, with variation of a social structure or social situations [7: 481-482].

In connection with this, A.D. Petrenko says that the problem of socially determined speech variation, characterized by presence of two dimensions, i.e. situational and stratification ones, is one of the central problems in the range of sociolinguistics [5: 23]. Both types of variation are closely related to each other. Differences, made conditional upon a social structure of society, are superimposed on the differences, made conditional upon a social situation. [5: 23]. At the same time, studies of W. Labov suggested that the model of situational variation, reflecting regularity in distribution of competing linguistic forms of social situations are the same for a particular language or speech community. The same laws that are manifested in choice of certain pronunciation forms depending on the social situation of communication are common to all members of the collective [13].

The general model of situational variation can at the same time be implemented in different ways in different social groups. According to W. Labov, in the case when socio-linguistic variables "are the undisputed property of the public conscience", they turn into stereotypes. It is important that "relevant areas of variation tend to wavelike
spread throughout the system. A boundary of distribution of this or that language change is usually localized in any one group, and new forms spread in wide circles, capturing other groups, in succeeding generations". The basic data for studies of W. Labov were phonetic variables, and these studies initiated sociophonetics as an independent branch of sociolinguistics.

**Литература:**


SEMIOTIC APPROACH TO THE EXPLANATION OF «SPEECH STEREOTYPE" DEFINITION

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The article concludes that a speech stereotype is an implementation of a social stereotype in speech. To carry out analysis of the existing definitions of the speech stereotype, to realize the definition of the concept "speech stereotype" from the point of view of semiotics. There is pragmatically classification of speech stereotype on the base of material from texts of journalistic and artistic styles.
There are speech stereotypes for the expression of different objects, processes in the speech along with other linguistic units. The main idea is that speech stereotypes functioning in the process of people communication with the goal of research mutual understanding of learners. In linguistic theory, speech figures serving for denotation of behavior stereotype's form defined as speech stereotypes, cliché, pattern, stencils, standards, samples and others.

As a representative of society, man combines existing speech formulas in accordance with the situation of speech communication.

Speech stereotype containing in the sub consciousness are the protection of our mind from unnecessary work from creation new stereotypes units. There are a lot of complex sentences, phrases, phrases' combinations, saying, proverbs in the literature language which using in certain speech situations and perform communicative functions [17].

The main functions of speech stereotypes are; man unconscious transfer thoughts in the communication process, the generalized reflection of repeating phenomena of reality, economy of speech efforts for protection of our consciousness.

In the traditional linguistics, there are different interpretation of term "speech stereotype", but almost scientists think that to the term "speech stereotypes" corresponds such terms as "cliché", "pattern", "stencil", "standard". In the first investigation of speech stereotypes of twenties years of the century, this linguistic unit was called slogan by the Soviet linguist L.P. Yakubinsky. The main properties of this slogan are reproducibility, the ability to transfer the necessary information and appearance in the certain moment. The scientist pointed to a possible slogans’ disjunction that associated with an inadequate reflection of reality but he didn't separate the term "pattern"[17].

V.G. Kostomarov studies the nature of the speech stereotypes in a new light. The author distinguishes standards, expressemes and patterns. The standard is characterized by reproduction, single semantics and neutral stylistic effect. The expresseme is set in opposition to the neutral standard and constitutes a repeatable speech unit with evaluative character (either positive or negative). The pattern (any
mean of expression perceived with negative stylistic notional effect) can be either standard or expresseme in case of their frequent and unadvised use in speech [9].

The value of the speech units for communicants is the crucial factor in their determination by other linguists. In our opinion, it is just the loss of the value of the speech unit that is discussed by the researchers when they define the pattern as a cliché with vanished lexical value and faded expressivity. (Sh. Balli, 1961; G. Ya. Solganik, 1968; D.E. Rozental, 1974; D.E. Rozental, N.N. Kokhtev, 1981).

T.G. Vinokur expresses just another opinion and defines the pattern as stable, ”ready for use” unit and that is why as the most convenient sign for expression of a certain linguistic content with expressive and figurative meaning. The patterns or samples have negative evaluative meaning, standards and stereotypes (clichés) – neutral meaning and informative necessary character [4].

The value of the speech units for communicating persons forms the basis of the speech stereotype classification of T.M. Dridze. The pattern is a cliché that lost its value for communicants; and the cliché is every readymade speech formula the criteria for distinguishing of which is regularity of its presence in certain repeatable situations that gives fairly well understood information with general meaning [8].

The analysis carried out by us lets conclude that the concept ”speech stereotype” unites the speech patterns that are different for communicants in their value on the basis of their information content and reproduction in readymade aspect. The attempts to demark them according to their stylistic notional effect perceived by the readers and according to their value for the communicants led to distinguishing of the concepts ”cliché”, ”standard”, ”pattern”. The concepts ”stereotype”, ”stencil”, ”sample”, ”standard” which can be met in linguistics and other sciences are deduced from each other and in our opinion define the same phenomenon – well-formed, habitual sample of something that has nothing original and creative [12].

Defining the speech stereotype as readymade speech formula we judge from the idea that there are producible (created every time anew) and reproducible (used in readymade) linguistic units used for the exchange of great massive of the information between communicants in language. Appearance of the reproducible speech units is
explained by two tendencies which are being observed in language: the tendency of

typification of speech for the purpose of saving sign and thought energy and the
tendency to give information that is valuable (important) and clear for great number
of communicants.

In the context of syntax, every notional meaningful language (speech) unit can
be readymade speech formula – a word, word group, sentence, slogan, proverb,
phraseological unit, colorful expression etc. [4].

To define the speech stereotype from the pragmatic point of view we refer to
speech behavior. Following N.I. Formanovskaya we define the speech behavior as
automated, stereotyped speech expression that has no intended motivation by reason
of typical affixment of such expression to a characteristic frequently reproducible
situation of communication [15].

Speech stereotypes are understood only for a certain social group and due to
them different evaluative relations in this group can be expressed. From this point of
view speech patterns have pragmalinguistic value, i.e. they are able to express the
interests of speaking persons towards his addressee [5] because it is just the
evaluation that is main value component of the pragmatic aspect of the speech act.

According to our classification the positive speech stereotypes are:
A – readymade speech formulae with positive seme or lexeme;
B – speech stereotypes containing phraseological units, comparative
constructions that provokes text addressee’s positive associations;
C – speech stereotypes expressed in Anglicism;
D – proverbs, adages, colorful expression [19, 22, 23];
E – expressions containing negative lexeme but used to express positive ones;
F – situational clichés used by an author to give additional information of the
event described. Relative to their structure they constitute word groups used to define
the time of an event.

Speech stereotypes provoking negative reaction of readers are in full
opposition to the positive stereotypes in accordance with the attitude to the
surrounding reality formed by them; and they can be subdivided as follows:
A¹ – readymade speech formulae with negative seme or lexeme;
B¹ – figurative comparison [22];
C¹ – expressions based on borrowings:
D¹ – cliché statements;
E¹ – expressions containing positive lexeme but used in characteristic negative situations of communication.

In conclusion we underline the idea that the speech stereotype is realization of social stereotype in speech. Semiotic approach used in the research of the concept “speech stereotype” allows uniting different linguistic units on the basis of their reproducibility in speech and general meaning of the information they contain. Taking into consideration the role of the communicants in using this linguistic unit in speech we distinguish pragmatic value of this speech unit. And then, the speech stereotype constitutes a linguistic unit which from the semantic point of view represents objective reality, from the syntax point of view provides the correct connection with other units of statement, from the pragmatic point of view realizes successful communication.

The ability of the speech stereotypes to form necessary for the sender attitude (positive, neutral, negative) of the addressee to the speech act regulates the behavior of the communicants. Just this feature to regulate the behavior of the communicants forms the basis of the pragmalinguistic classification of the speech stereotypes.

Pragmalinguistic classification elaborated by us on the basis of the publicistic texts is also appropriate for literary texts. It is explained by the frequency of use of the features of one language style into another. The classification is supplemented by new kind of the speech stereotypes which contain obsolete words used for stylistic expression of the spirit of the age. From the pragmalinguistic point of view these speech patterns are used by the author to form necessary attitude to the events and characters described in the novel.

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Dobrzynski A.A.

UNDE MALUM?

CRITICAL ANALYSIS OF GENESIS OF EVIL CRITICAL ANALYSIS OF GENESIS OF EVIL IN THE BOOK OF GENESIS

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Introduction
Despite the fact that the issues of good and evil in a theological practice receiving a lot of attention, the genesis of evil is still complex and unresolved for Christian thought. To resolve the question of the origin and nature, attributive characteristics of evil, as existential phenomenon, we should refer to primary sources which describing history of its emergence in human consciousness and life.

These are, first of all, the Book of Genesis and a number of other canonical biblical texts, as well as the writings of the Fathers of the Church, to which we intend to apply for the detection of certain discrepancies and search more competent and relevant to the truth of the answers. The aim of this study is critical reception views on the problem of the origin of evil in the Christian tradition, according to the categories of free will of man and his moral competence.

**Question of the origin of evil in the Book of Genesis**

The Christian theology recognizes that the genre used in the biblical story about creation of the world in the Book of Genesis (1-3), isn't a mythological narration, and it is rather an example of symbolical realism. It is the story about the real events taking place in the history, written down by language of symbols. Figurative language of the Bible represents the historical event occurring at the beginning of human history. According to the Christian authors, three features considerably distinguish the biblical story from the myth: 1. Despite the fact that the Bible gives two different descriptions of the creation, they speak about the same event; 2. The creation of man was accomplished God of love; 3. Man was created as a benefit in the image and likeness of God.

Genesis was supposed to tell the truth, that man comes from God, and then explain: where it came from evil, which an infinitely good God cannot occur. Therefore, in the third part of the Book of Genesis posted a scene of temptation, which aims to explain the origin of evil. This story has expressively instructive character. In the human rebellion against God, the Bible sees the reason for the invasion of evil in the initially good world, and explains why the person is subject to disease, suffering, aging and death.

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According to the Book of Genesis, God planted the Garden of Eden, in the depths of which grew two trees: the "tree of life" and the "tree of knowledge of good and evil". The Bible does not say anything about their placement – they grew close or at a distance from each other. The first people could taste fruits from all trees of a Garden, except for fruits of the tree of knowledge of good and evil (as for the fruit of the tree of life, the Bible text is ambiguous). The Bible doesn't describe, which sort there was a fruit of the tree of knowledge of good and evil. The Jewish tradition identified it as fruits of grapes, a fig or pomegranate. In turn, in Christian tradition in identification with apple: adjective *malus* is transferred from Latin as "angry", and *malum* – respectively, the evil or an offense, but at the same time *malum* – apple, *malus* – an apple-tree.

Most Christian theologians agree that the tree of knowledge of good and evil represents (or symbolizes) the Divine order. The sin of Adam and Eve consisted in doubt with this order. In orthodox Christian tradition taste of fruits of the tree of knowledge of good and evil, called a fall of man, always was considered as the act made by means of free will (one of gifts which the person received from God) and was disobedience expression to God, provoked by pride and stupidity.

In interpretation of history of falling of the first people it is necessary also to pay attention to the word "knowledge". In the modern sense it causes an image of the knowledge acquisition, new experience and information. The Jewish understanding of cognition is otherwise. The corresponding Jewish verb which is translated as "to learn", means for training in active sense. Original Hebrew verb that is translated as "to know" means a tool for learning in the active sense. To know in the biblical sense, is "to know", "to learn (from the history)", "to find out (from observations)", "to be friends (with someone or something)" and "have the experience, qualification". Saying in modern language, it was about attempt of mastering of good and evil. People have desired to decide what is good and evil for them.

Thus, attempts to assume control over the good and evil, occurring from people, are resistance against God, cutting ourselves from God. Who doesn't want to scoop the truth and good from God, can't stay with Him and scoop from Him life. The
fulfillment of a moral arbitrariness prevented life in paradise. All consequences of a sin, such as exile from paradise, ability to endure sufferings, or, in the end, the physical death of the body are an inevitable and logical consequence of this fault.

It should be noted that besides the figurativeness, the description in the Book of Genesis indicates the internal nature of the evil, and not for some external, single manifestation.

**Problems in the question of the origin of evil**

Inaccuracies associated with the biblical description, associated with several problems:

1. Even if what made the first people, means trying to take control of good and evil, is the God's will assumed human life in ignorance? It's hard at all to imagine a person without this property. Life in such a state reminds innocence (and maybe even unconsciousness) animals.

2. Why God planted the tree of knowledge of good and evil in the Garden of Eden? Was this the act of a kind of a test of obedience, to which God struck the people created by him?

3. Presence of children requires their education which is based on knowledge (distinction) of the good and evil. Moreover, parents concerning the child (at least, at the initial stage of his life) act as some sort of God. It they make decisions that is good and that is bad for the child. And after all it was presented as one of Adam and Eve's main "sins" that desired to learn the good and evil as God. They decide what is good and what is bad for the child. And that is exactly what was presented as one of the main sins of Adam and Eve.

4. The gift of immortality for a person living in the Garden of Eden, combined with the ability to breed, raise questions about overpopulation.

5. What role in all this history is played by a serpent? How in paradise there was a being revolting against the will of God? Therefore in world completely created by God there will be someone alien, without his consent?

**Conclusion**
The biblical story of the tree of knowledge of good and evil is one of many stories containing the answer to the question: *unde malum*? The man asks him from the very beginning of existence of the world, as evidenced by the many assumptions put forward by different civilizations. According to the Book of Genesis, the source of evil is neither God nor the matter itself, or even the internal contents of the human being.

Elements of a biblical story considered cause a lot of questions, on which neither theology, nor philosophy of religion cannot give irrefragable convincing answers. Either they will inevitably contain the moment "to believe because it is absurd", or application of system logic to tightly the theological context of the problem can lead a thinking person to agnosticism.

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**THE REPUBLIC OF PLATO AND THE SOVIET SYSTEM OF JOURNALISM: FROM IDEALISM TO PRACTICE**

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*This article is dedicated to the main ideas of the Republic (Plato) and how they were used in the Soviet system of journalism*

*Key words: journalism, state, system of journalism, totalitarianism, censorship, USSR, The Republic of Plato, V.I. Lenin, Karl Popper*

In 360 B.C. the ancient Greek philosopher Plato created one of the most important works of his life – “The Republic”. In this work Plato talks about the model of an ideal state. This model is not a description of an existent system. On the contrary, this model is just a project, Utopia.

But today some features of the Republic can be found in the Soviet system of journalism.

Let’s try to find out why this is so.
First, we will try to analyze the main features of the Republic of Plato.

The Republic consists of three classes: Philosophers, Warriors and Producers of material values (tillers, craftspeople, merchants). Philosophers control everything because only they have ability to take care of citizens’ «right way of life». Furthermore, Philosophers know «the Blessing» (by this Plato means the master plan for the World).

Thanks to Philosophers, governance and life in an ideal state rely on the laws of reason and wisdom. There is no place for emotions and feelings.

Besides, Plato is an opponent of private property: «Everybody must have a dwelling or a pantry in which everybody has access» [5]. Here we can see some prototype of communism.

An interesting comparison can be found in works of the Austrian and British philosopher Karl Popper. He compares power in the Republic with a herder who tends a flock. According to this comparison, all herders in the ideal state are governors and all warriors are guard dogs. To keep the flock of sheep in order, herders and dogs must be unified in their actions. As Karl Popper said, the Republic of Plato treats «human heard» as a wise, but cruel herder treats his sheep. This program is totalitarian one – small group of people subordinates «…miserable desires of majority… to rational desires of minority» [6].

At the same time, the state, society and an individual in the Republic of Plato are not differentiated. Therefore, the state exercises censorship of every intellectual activity, trying to unify ideology of citizens. Existence of one ideal needs centralized ruling and propaganda.

Karl Popper came to the next conclusion:

«There must be a censorship of all intellectual activities of the ruling class, and a continual propaganda aiming at moulding and unifying their minds. All innovation in education, legislation, and religion must be prevented or suppressed» [6].

Now let us consider Soviet system of journalism in more details.
Soviet journalism became a successor of revolutionary-democratic and Bolshevistic press. After Decree on the Press (1917, November) had appeared, all opposition newspapers were closed.

In year 1905 году V.I. Lenin wrote in his famous article «Party Organization and Party Literature»:

«Literature must become part of the common cause of the proletariat, «a cog and a screw» of one single great Social-Democratic mechanism set in motion by the entire politically-conscious vanguard of the entire working class. Literature must become a component of organised, planned and integrated Social-Democratic Party work» [4].

At the same time, V.I. Lenin noted that everybody had a right to write and to talk absolutely about everything, still then he specified:

«…very voluntary association (including the party) is also free to expel members who use the name of the party to advocate anti-party views» [4].

Thus we can see a lot in common with the Republic of Plato. Everything serves one purpose, one Idea. And everything that is against it is suppressed. The Soviet press performed ideological and social duties imposed by the party. It helped to build the Soviet state and assert authoritarian principles of ruling.

Numerous articles, decrees, documents written by Lenin asserted a transformation of the press into the instrument of socialist development, a necessary part of administrative ruling of the society.

Censorship in USSR was exercised by General Directorate for the Protection of State Secrets in the Press, and it had ideological nature.

Many researchers pointed that Soviet censorship was a totalitarian one and all censorship authorities were controlled by The Communist Party of the Soviet Union (see, for example, Latunina A. The relic of the Middle Ages or an element of culture? // Noviy Mir. 2008. №8).

The German philosopher Boris Groys is his work called The Communist Postscript tried to draw a parallel between the Republic and the Soviet Union. Groys considers the Soviet governance as an «attempt to realize the dream of whole
philosophy from the time of Plato, an attempt to establish the power of philosophers» [1]. He claims that «every responsible Communist leader considers himself, first of all, a philosopher» [1].

Summing up, we have come to the conclusion that freedom in the Republic of Plato was almost absent. Only the philosophers could rule everything because only they knew the plan of a nation’s development.

It was just a Utopia. But 2300 year later some ideas of Plato were realized in the Soviet system of journalism. Particularly, absolute censorship, propaganda, subordination of all activities to one idea and totalitarianism «for benefit».

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Mzhelskaya O. K.

THE WAY NATIONAL MENTALITY INFLUENCES THE PROSESS OF PROPER NAMES APELLATIVATION AND PHRASEOLOGIZATION
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The following article is devoted to cultural component study at the process of proper names transformation to common names in different languages. The author underlines that linguistic and cultural community clearly represents its national self-consciousness in phraseology.

Key-words: social and cultural component, proper name, common name, phraseological units, cultural and national world outlook.

The study of cultural units from the point of view that they display the national cultural characteristics has enabled researchers to identify in their semantics a particular socio-cultural seme, or, as it is also called, a socio-cultural component. Language has an important function it chooses borrowing and reserves in the lexicon ... only useful ones[1, 71].

The cultural component plays an important role in the cross-language communication, which cannot take place without the fusion of linguistic and extra-linguistic competence of the speakers. For example, the resulting expression Адам Адамом in some Russian dialects means "a man of tremendous stature." In the process of communication between different languages speakers some serious difficulties may occur due to the lack of knowledge of the language units containing cultural characteristics [2, 439]. In the name Leviathan there is a predominant seme "something huge, striking with magnitude", and later in England, people also called so a mechanism for dirty wool washing. Therefore, it can be concluded that the lexical meaning of proper names is of secondary importance compared with the socio-cultural component, especially when they become a part of an idiomatic expression.

Phraseological units may reflect not only the national culture, but also the national world picture. Phraseological structure of a language plays a special role in the transmission of people cultural and national identity and their identification, as well as cultural-national vision of the world embodied in the figurative contents of its units. The system of images contained in the phraseological structure of a language,
serves as a "niche" to cumulate the worldview and is associated with the material, social and spiritual culture of the language community, and therefore may be indicative of its cultural and national experiences and traditions. Only those figurative expressions which are associated with the cultural and national standards, stereotypes, myths, etc. may be fixed in the language and become phraseological units. When used in speech, they reproduce the mentality of a distinct linguistic-cultural community.

Playing the role of cultural and national condensates, phraseological units broadcast specific national world view from generation to generation characteristic and transmit cultural and national traditions, and thus expressing their characterological features of mentality [3, 9]. According to linguistics, especially in the phraseology a linguistic and cultural community identifies its national identity.

For example, David and Jonathan (according to the Bible, David – the King of the Judah, was friends with Jonathan, the eldest son of King Saul), their names are used in the sense of "inseparable friends, the example of friendship," this is especially characteristic of English.

The cultural component of semantics is directly related to the language cumulative function and that it manifests the typical associations with one or another image, which gives the component a linguistic and country-specific status, especially bright - at the lexical and phraseological levels [4, 214-228]. The units of these levels reflect the psychology of the people, their traditions, way of life and culture. A particular interest as well a special challenge in the study of the language and practice of translation belong to proper names, which are often a part of set phrases containing the communicative value as the embodiment of material and spiritual culture of the people.

Proper names can carry a certain emotional quality assessment of any individual. A proper name appears in the language as a word with its own meaning. During evolution, it loses its original value, and then acquires a secondary, ie, and emerges from appellatives becomes a different appellative; in this regard it can be argued that it has a spiral development. For example, the name of the Roman king of Judea:
Herod, who was notable for suspiciousness and cruelty. His name is used in the sense of "villain", it became widely known after Shakespearean expression to out-Herod Herod ("Hamlet"), ie, "to outdo Herod's cruelty, to go too far."

Thus, the "proper name, living in a language is not a frozen form and but it does evolve, as well as other lexical units" [5, 97]. Speaking about the formation of secondary values of a proper name, we must consider its encyclopedic and associative meaning. In a comparative analysis of the borrowed proper names it is of great interest and special importance.

Continuing the theme of appellatives national identity, we cannot avoid to mention the following example. If we compare the meaning of the word Mephistopheles in the Russian language and Mephisto in German and English, we note that in the Russian language this appellative means “an evil spirit not believing in the good", and in German and English it is considered as a “schemer”, which has the same connotation as the Russian word demon. It is no coincidence therefore that in "Scene from Faust" by A. Pushkin's a character is named Mephistopheles and Faust, turning to him, calls him a demon.

The transformation of the proper name meaning occurs under a combination of factors, both of linguistic and extralinguistic nature. Appellatives are a specific class of vocabulary, in which the cultural component of the meaning is mandatory.

Proper names subjected to apellativation acquire a tendency to expand their semantics and they tend to be used in certain fixed expressions, which are called as phraseological units. "The etymological aspect of studying phraseology in many ways helps to understand the culture and the way of life of the peoples who have borrowed a particular phraseological expression" [6, 23].

An outstanding linguist N. Komlev introduced the concept of cultural and historical linguistics component of a word meaning, expressing the idea that the word reflecting an object or a phenomenon reflects a certain reality of society, it does not only means it, but also creates it. Therefore, its semantics must contain a component that fixes the social background in which the word exists. "Recognizing the existence of an" internal "content-word mark, that is, the fact that the word-mark expresses
something other than itself, we must recognize the existence and the cultural component" [7, 43]. Taking as an example the name of Lazarus, we see that his name is used in the majority of languages in the sense of "a poor, bare, miserable man," and in English is used more often in the value of "a beggar, a tramp", the obsolete meaning of the word lazar is “leper “. The name of this evangelical poor man can also be found in a Russian word hospital (лазарет), meaning "a military hospital", and in the Middle Ages, they called this way the hospitals for lepers, whose suffering reminded the suffering of Lazarus. In the English language the word lazaretto (lazaret, lazar house) means primarily "leper colony, hospital barracks."

To extract linguistic and country-specific information from a phraseological unit "first of all we need to study the inner form of the phraseological expression, the nature of the primary and secondary nomination, which can be implemented in various ways and by different methods" [8, 355].

References:
This paper reveals the preconditions of Jean Baudrillard’s concept of simulacrum, considers R. Barthes’ position in explaining the process of ideology “naturalization” and the analysis of myth as a unit of the false, inauthentic meaning.

Keywords: simulacrum, culture, symbol, myth, ideology, connotative meaning.

“Linguistic turn” in the philosophy of culture at the beginning of the XX century - realization of the fundamental role of language in culture - has defined the idea all the concepts of the symbol of the XX century are perfused with - the idea of the unity of the signifier and the signified in a symbol. In the symbolic philosophy of culture (A.F. Losev) this unity is interpreted as a dialectical identity that enables us to consider the symbol as the ontological foundation of culture. In structuralism researchers’ interest shifts to studying the difference between the signified and signifier in the symbol, which is interpreted in postmodernism as their rupture, leading to the loss of ontology and meaning, to the simulation of reality, involving all social processes in its “game”.
In Jean Baudrillard's concept, which reflected the general direction of the postmodern paradigm, based on the rejection of the ontology and the representational theory of the sign, “symbolic” is viewed as a way of understanding contemporary society and its social characteristics, which makes it possible to postulate a total semiotization of the social reality, to radically ontologize the linguistic reality, turning it into a model that gives rise to the world. Baudrillard considered “symbolic” to be a special, still unformalized stage of semiosis, as a radical alternative to the concept of the sign and signification, as something irrational, implying the destruction of the signifier and the signified as such. At the same time he reports the lack of symbolic as a form of relations between people in the modern culture, associating its disappearance with the process of accumulation, when the nature of the gift and sacrifice is lost. Value shift in the modern society’s consciousness when the values lose touch with the transcendent model is interpreted by Jean Baudrillard by the category "simulacrum": simulacra are the result of simulation’s influence in all areas of modern society, culture and production, they are “empty signs” having no reference, but actively generating a new reality - a semiotic one.

Defining the state of modern culture as one of a simulation, Jean Baudrillard notes that in all areas of culture “things, signs, actions exempt” from the reference and “take the path of an infinite self-reproduction” [4, p. 11-12]. The signifier without a signified in contemporary culture acquired the status of the only self-sufficient reality, language as a way of understanding reality dismissed reality itself and transformed the world into a sign. Thus, culture is seen to be existing only as a linguistic reality, which postulates a total power of the code, i.e. reference is replaced by the linguistic reality, and this leads to the fact that the symbol as the ontological structure loses its connection to the world, stability and objective meaning, becoming the most powerful tool of manipulation and turning into a simulacrum.

Jean Baudrillard’s concept was greatly influenced by R. Barthes’ semiotic ideas concerning the ideological influence of connotations in modern culture, which is realized by the inclusion of primary cultural signs in the connotative sign system of the second order, when their natural meaning is used as an "alibi" for secondary
meanings of ideological value. To fight the domination of ideology as false consciousness, he proposed to use a rational explanation of the implicit sign mechanisms of ideology, which presents a set of connotative meanings, assuming that all cultural phenomena are recorded in the secondary signs, and, therefore, have the power of ideological influence [see 6, p. 5-9].

Barthes fundamentally differentiates between denotation and connotation, linking the connotative signified with the ideology and identifying connotative semiotics as a system, “the plane of expression of which is a sign system itself” [3, p. 299], and the connotative signified trying to replace the denotative meanings are “scattered” throughout the discourse. Barthes emphasizes that the connotative signifiers (“connotators”), belonging to denotation, are also ideologized because the denotative level in the actual practice of linguistic communication is always ideologized, though it tends to hide it by pretending to be something “natural” [see 2, p. 308-309]. “The game” played by denotation and connotation, has a very specific purpose – “not being primary, denotative meaning pretends to be such; under the influence of that illusion denotation proves to be only the last of the possible connotations” [1, p. 36]. Thus, the denotation also has a connotative nature, but it has it “in the last place” because the connotative systems, taking advantage of their “embeddedness” in the denotative statements begin to simulate them. Due to that fact, ideology would become “naturalized”, get “natural: system of a connotative message is naturalized through the syntagma of a denotative message” [2, p. 318].

Roland Barthes studied not so much the content of a particular ideology, as “the responsibility of the form” for rendering the content [2, p. 46]. In his work “Mythology” (1956) he conducted a “denaturalizing” analysis of myths of everyday consciousness, which, on the one hand, aimed at the deformation of reality, creation of the reality image, which coincides with the value expectations of the carriers of mythical consciousness, on the other hand, covered their own ideological nature, trying to be seen as a natural representation of reality. Thus, myth tends to look like not a “cultural product”, but a “natural phenomenon”, without hiding its connotative meanings and parasitizing on ideologically neutral signs of natural language.
Defining myth as a communicative system, R. Barthes believes that all one can
tell, can become a myth “because the suggestive power of the world is boundless” [2,
p. 72]. But for all that myth cannot arise from the “nature” of things, because it
depends only on the human history, transforming reality into words. Mythical
message is formed from a certain material already processed for the purposes of
communication, i.e. any material myth carrier implies the mind that loads them with
meaning. Like any semiological system, myth consists of three elements, but it is a
special kind of system, because myth is created “on the basis of a certain sequence of
signs that exists before it; myth is a second-order semiological system” [2, p. 78]. The
sign of the first (linguistic) system as a result of associating the concept with an
acoustic image, becomes the signifier of the second system. At the same time the
materials of mythical speech (the language itself, photography, painting, posters,
objects, etc.), however different at the start, are reduced to a signifying function as
soon as they become part of the myth and they represent just the raw material for
myth construction. For myth they are a global sign of the primary semiological
system, which became the signifier, i.e. a part of the system that myth builds on the
first system. There is a kind of shift of the formal system of primary meanings.

Thus, in myth there are two semiological systems, one of which is partially
embedded in the other. One of them is the linguistic system (language or similar
modes of representation), designated by R. Barthes as language-object as on its basis
myth builds its own system. Another system is a myth itself which is called
metalanguage by R. Barthes, because it is a second language, which is used to speak
about the first one. For the analysis of metalanguage it is sufficient to consider the
language-object from the point of view of its role in the construction of myth, so the
material embodiment of the language-object doesn’t matter, but it is important that it
is a sign ready for the construction of myth.

1 Barthes widely interpreted the notion of the “linguistic system” as it is
customary in modern science – “each time when we deal with the transmission and
storage of the information we may question the language of that information” [7, p.

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The signifier in myth can be looked at as the final term of the linguistic system, or as the first term of mythical system. R. Barthes introduces different terms to refer to one and the same element, according to the function performed by it: as the final element of the

First (linguistic) system the signifier is called meaning, on the plane of myth it is a form. The signified in myth is referred to as a concept. In the first system, the result of correlation of the signified and the signifier is a sign, so as to avoid ambiguity (after all, the chief peculiarity of myth is that the signifier is formed by the signs of the language) in mythical system, the result of the correlation of form and concept is referred to as signification.

The signifier of myth is “at the same time meaning and form, full on one side and empty on the other” [2, p. 81]. As a total of linguistic signs, the meaning of the myth has its own value, which could very well be self-sufficient if myth did not “take hold” of it and did not turn it suddenly into an empty, parasitical form. The meaning itself already postulates a kind of knowledge, a past, a memory and becoming a form, it empties itself, it becomes impoverished, deprived of history, “only the letter remains” while “a paradoxical permutation in the reading operations, an abnormal regression from meaning to form, from the linguistic sign to the mythical signifier” takes place [2, p. 82]. Form eliminates all richness of meaning and its newly acquired penury calls for a signification to fill the ruined form. But the essential point in all this is that the form does not suppress the meaning, it only “impoverishes it, it puts it at a distance, it holds it at one's disposal, the meaning loses its value, but keeps its life, from which the form of the myth will draw its nourishment” [2, p. 82]. The meaning becomes “an instantaneous reserve of history” for the form, which can always be used at one’s discretion. Besides, the form needs to “to be rooted again in the meaning and to get there what nature it needs for its nutriment,” i.e. get naturalized. But most importantly, the form is able to hide behind the meaning. “It is a constant game of hide-and-seek between the meaning and the form which defines
myth. The form of myth is not a symbol”, because it is too real, but at the same time, this reality is tamed, put at a distance, made almost transparent; “it recedes a little, it becomes the accomplice of a concept which comes to it fully armed” and then reality becomes “artificial” [2, p. 82-83].

The history, which drains out of the form of myth, is wholly absorbed by the concept which is “always something concrete,... it is at once historical and intentional; it is the motivation which causes the myth to be uttered” [2, p. 83]. Unlike the form, the concept is not abstract, but always associated with a particular situation. Through the concept, it is a whole new history which is implanted in the myth, because in passing from the meaning to the form, the image loses some knowledge but receives the knowledge from the concept. R. Barthes stresses the open character of the mythical concept; it is not at all an abstract, purified essence, but rather a formless, unstable, nebulous condensation, whose unity and coherence are above all due to its function., He argues in this sense that the fundamental character of the mythical concept is to be “appropriated” - the concept closely corresponds to a function, it is defined as a tendency. There is no regular ratio between the volume of the signified and that of the signifier in myth as the concept can spread over a very large expanse of signifier and vice versa, a minute form can serve as signifier to a concept filled with a very rich history. Meanwhile, R. Barthes points out that this disproportion is not specific to myth. Due to the fact that mythical concepts are historical, they can easily come into being, alter, disintegrate, disappear completely.

For immediate perception only the third element of the semiological system is given - the result of the association of form and concept, which is called by R. Barthes signification. Just as the Saussurean sign is the word - a particular entity, and the meaning is a myth. Unlike what happens in other semiological systems the mythical concept and form are perfectly manifest, “they are both given here... However paradoxical it may seem, myth hides nothing: its function is to distort, not to make disappear” [2, p. 86]. Thus, the concept distorts meaning-form, and this distortion is possible only because the form of the myth is already constituted by a linguistic meaning. In a simple semiological system like the language, the signified
cannot distort anything at all because the signifier is empty and arbitrary, but in myth on the one hand, the signifier is full, which is the meaning, on the other hand, it is empty, which is the form. The concept distorts the meaning, but this distortion is not an obliteration of meaning because the concept needs it – it is deprived of memory, not of existence, as “the concept, literally, deforms, but does not abolish the meaning... the concept alienates the meaning” [2, p. 88]. Because myth is a double system one can say that its meaning presents a constant “alternation of the meaning of the signifier and its form, a language object and a metalanguage, a purely signifying and a purely imagining consciousness. This alternation is gathered up in the concept, which uses it like an ambiguous signifier, at once intellective and imaginary, arbitrary and natural” [2, p. 88]. And R. Barthes notes that the ubiquity of meaning in myth reproduces the physique of the alibi which implies “a place which is full and one which is empty, linked by a relation of negative identity”. Alibi has its end, but myth, representing a value, can maintain eternal omnipresence because “it is enough that its signifier has two sides for it always to have an 'elsewhere' at its disposal. The meaning is always there to present the form; the form is always there to outdistance the meaning” [2, p. 89]. And there is never any contradiction between the meaning and the form - they are never at the same place: the form is empty, but it is, there is no meaning, but at the same time it fills a form. This duplicity of the signifier determines the peculiarities of the signification in myth. Myth is a type of speech defined by its intention much more than by its literal sense which however make the intention absent creating the constituent ambiguity of mythical speech. Unlike the sign of a simple language system, the meaning of the myth is always partially motivated and in some of its parts is constructed by analogy. Myth plays on the analogy between meaning and form of myth because motivation of the form is a necessary condition for the duality of myth. Motivation is fragmentary, as the analogy between the meaning and the concept is always only partial. The form drops many analogous features and keeps only a few. R. Barthes argues that “a complete image would exclude myth, or at least would compel it to seize only its very completeness” [2, p. 93]. But in general myth uses incomplete images, where the
meaning is ready for a new signification: for example, in symbols. Myth can be regarded as an ideographic system, because its forms are still motivated by the concept which they represent but they do not exhaust all the possibilities for representation. Thus, the symbol becomes “easy prey” for myth, as its meaning can be easily distorted by a mythical concept, because a symbol is a unity of the image and the idea, i.e. it is not a complete image.

The myth is based on indoctrination, its essence lies in the fact that it converts the meaning in a form, or "robs the language.") The image composing the meaning of the primary system, “is robbed” by myth to naturalize its own concept. Any primary language may be subjected to mythologizing. Secondary mythological system can be based on any sense and even on the basis of its absence.

With that different languages in different ways resist it, for example, natural language has little resistance and “is most often robbed” by myth because it already contains prerequisites for the mythologizing, the beginnings of sign-oriented mechanism meant for the manifestation of the speaker's intentions (“expressive language”). In the fully formed myth sense never disappears, that is why the concept has the ability to deform it. And only actually the disappearance of meaning could have a real resistance to the myth. To overcome the myth from the inside is very difficult, aiming itself at the demythologisation becomes a victim of the myth, because the myth is always just the resistance that he gets. The best weapon against myth Bart believes the creation of “artificial myth” [2, p. 100] - enough to make the myth of the starting point of the third semiological system, make its meaning in the first element of the secondary myth.

The main problem of researches of J. Baudrillard, like R. Barth is the distrust of the illusion of “authenticity “ and “naturality” , but he instead of signs included in the communication process and giving the information that can be “intercepted” and “infected” by strange messages, explores the socio-cultural realities that become ambiguous, inauthentic nature. Barthes semiotic term “myth”, meaning one false, inauthentic sense, operating in a culture that is replaced by J. Baudrillard with philosophical - ontological term " simulacrum " [5 , p. 7]. As the result, the “myth”
and “simulacrum” mean, in fact, one and the same cultural phenomenon, and therefore, studies of the semiotic nature of the myth can be seen as studies of the semiotic nature of simulacrum.

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SEMANTIC SHIFTS IN THE STRUCTURE OF THE LEXEME FAMILY

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The focus of the present paper is semantic shifts in the meaning of the dominant nomination Family. Additionally, semantic values of its components are determined.

Key words: lexeme, component of lexical meaning, semantic shift, component structure, concept.
Objective basis of a nation’s life constitutes a necessity in cooperation, communication, coexistence, exchange of cultural achievements and the need for family. A man is a social being, for „he or she cannot live, cannot reach potential without any relations“ [18, s. 107].

The object of the present article is the core of the concept FAMILIE, which is the dominant lexeme Familie in the German world view. Lexical meanings of this nomination and their diachronic semantic shifts are under study in the system of the modern German. The research materials constituted lexicographic sources and text fragments (German newspapers – 2007-2012), in which the abovementioned nomination was registered.

The semantic structure of the concept FAMILIE has not remained stable. Over time, changes in the environment and in public consciousness have developed. Therefore, the attempt to reconstruct the primary meanings of words, which referred to the groups of people in the period of the Old German community, is of special importance, for the conducted reconstruction opens a new perspective of understanding the social structure of the Old German society, where the formation of the smallest social unit was in progress – the family [7].

In the Old German society, an individual was not to be imagined without a wide group of relatives, where he could find support and help. There is no society in the history of mankind in which nuclear family would not play an important role. Hence, the community was an inherent and, in most instances, the major element of all old societies. A family was viewed as the smallest social group, which consisted of 6 people and 4 children [14, s. 141] and as „a clan, but was also regarded as a group of neighbours“ [12, s. 72].

In the Old German, the central word, which denoted the concept FAMILIE, was the lexeme Familie. Semantically, this word was the most „overloaded“ one. It expressed the following concepts: „family as a group of people“, „family as spatial relationship (house)“, „family as spiritual relationship (friendship)“. The second lexeme, which referred to different sides of a family, was Haus [16, s. 162].
Componential analysis of the lexeme *Familie* attests that in modern German its semanteme holds seven meanings [10, 17, 13, 15, 11, 9]:

1) aus einem Elternpaar oder einem Elternteil und mindestens einem Kind bestehende [Lebens]gemeinschaft; Haushalt (*im engeren Sinn*);

2) Gruppe aller miteinander [bluts]verwandten Personen (Sippe); Personengruppe, deren Mitglieder durch Geburt oder Heirat miteinander verwandt sind (Dynastie); Geschlecht (*im weiteren Sinn*);

3) systematische Einheit, Kategorie, in der näher miteinander verwandte Gattungen tierischer oder pflanzlicher Lebewesen zusammengefasst sind (*biologisch*);

4) Klassifizierungskategorie nach bestimmten Kriterien: in der Sprachwissenschaft, in Technik, Physik, Mengen-lehre, von Asteroiden u.a.; in der Mineralogie und Petrographie von Mineral- und Gesteinsfamilien;

5) die Bewohner des Hauses; Gäste des Heimes (*übertragen*);

6) gewisse bürgerliche Gesellschaften; durch gemeinsame Merkmale charakterisierte Gruppen (z.B. in der Politik); für Philosophen, Dichter; für Literatur- und Kunstprodukte; für Naturbildungen (*übertragen*);

7) Gemeinschaft miteinander eng verbundenen Menschen; Freundschaft (*geistige Verwandtschaft*).

All retrieved semantemic components of the lexeme *Familie*, although somehow modified, are named lexical-semantic groups (LSG) in the analysis and construction of the lexical-semantic field (LSF) «FAMILIE».

Changes in the structure of lexemes *Haus* and *Freundschaft*, which are presently on the periphery of LSF «FAMILIE», are most radical. The lexeme *Haus* discloses a number of meanings in relation to the spatial and territorial description of family. The lexeme *Freundschaft*, assuming a considerable part of the semantic load of lexemes *Familie* and *Haus*, increased its importance and role in LSF «FAMILIE».

In modern German these words can be identically considered as basic lexemes of the group denoting different aspects of family, for example, *Familie* – „blood relationship“, *Haus* – „spatial relationship“, *Freundschaft* – „spiritual relationship“.
Technical and general progress resulted in semantic „unloading“ of words *Familie, Haus* and *Freundschaft*, which took place due to neologisms, for example, *Singles, Living apart together, Long-distance relationship, Commuter-Ehe, „empty nest“, Patchworkfamilie, Team* etc.

In the present research, we maintain that the concept *FAMILIE* is a dynamic phenomenon, the sense of which depends on changes in the society. Thus, some of its components appeared in certain contexts in certain historical periods, later declined, and later can re-appear and be used for achieving certain goals. Examining a word even synchronically, it is impossible to draw clear-cut borders of LSG, for example, family is perceived as country, people, house, system etc. [4].

To summarize, the structure of the lexeme *Familie* as the name of the concept *FAMILIE* is characteristic of essential semantic shifts. Out of primary lexical meanings, which were permanently complemented, other meanings developed, which amount to seven in Modern German.

The lexical structure transformed not only quantitatively, but qualitatively, that is in internal semantic relation. All lexical meanings of the dominant lexeme have a different semantic value. Its semantic-significative load is dynamic and depends on the socio-economic changes and linguistic shifts in the language system. Consequently, the events of modern society, changing the world view of many Germans, led to changes in the structure of the concept *FAMILIE* and its relations to other concepts.

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THE MEANING OF COMMUNICATION IN THE GLOBAL WORLD:
POLITICAL ASPECT

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This work is about the role of communication in the political life of the world. It analyses the structure, the functions of political communication and the role of PR in it.

Key words: communication, political communication, public relation.

The policy does not exist outside of human activity, outside the various ways of interaction of its carriers, outside of communication processes, linking, guiding and innovating the social and political life. Political communication advocates a kind of socio-informational field of policy. Its role in the political life of the society is comparable, in the figurative expression of the French political scientist, J.-M. Cotteret, with a value of blood circulation to the human body.

Political communication is a combination of processes of information exchange, sharing of political information, structuring the political activity and giving it a new meaning.

The beginning of studying of the phenomena of political communication in the developed countries can be considered as a research of propaganda during the First
World War. However, the fundamental work in this area, as well as the term «political communication», appeared only in the late 40's - early 50's.

The insulation of research of political communication in independent direction associated with the use of formal methods for system analysis, accounts for 50's - 60's. This is the period of formation of general theory of systems as an interdisciplinary concept of logical and methodological research of complex structured objects of different kinds, as well as the rapid development of cybernetics - the area of knowledge that studies the most general laws of the processes of information exchanges and management in engineering, biological, human-machine, economic and social systems.

In the research works, devoted to the problems of political communication, there are used increasingly the terms of the general theory of systems and cybernetics. However, since such borrowing is not always correct, it seems necessary to streamline «the system-cybernetic» conceptual apparatus used in political science.

The development of new technology information transmission and processing, the growing role of «Quaternary», the information sector of the economy that follows the agriculture, industry and services, penetrating by its influence in all areas of social life and organizing in a new way public relations, suggests that post-industrial society is not the projection and extrapolation of existing in the western society trends of the development, but the new principle of social and technical organization of life, exactly the same as the industrial system, replacing an agrarian, as it was emphasized by D. Bell a few years ago.

The real basis of social and philosophical theories of post-industrialism is the restructuring of the economic mechanism, which took place in the 60s - 70s. In some developed countries which have put forward to the first position the new knowledge-based industries instead of heavy industry and led to the rapid development of the «the knowledge of industry», global computerization and the emergence of branched information systems, opening the way for decentralization of production, its reorientation from the pursuit of purely quantitative growth to the direction of
improvement of «quality of life», a significant expansion of the sphere of non-economic social programs.

The current stage of research of some problems of post-industrial development is characterized by the development of the concept of the «information society». In the 50s Norbert Wiener rightly predicted that in the future the exchange of information between a person and a machine, between a machine and a person, and between a machine and a machine is destined to play an ever increasing role. In scientific use the term «information society» was introduced in 1981 by a Japanese scientist I.Ito. In the future, this concept has been further developed by Daniel Bell, Z. Zbigniew Brzezinski, Ralf Dahrendorf, A. King, J. Masuda, John Naisbitt, Alvin Toffler, Adam Schaff, and a number of other prominent foreign researchers.

According to the head of the Department of Information Researches of Queen's University of Belfast, Director of the Center for Information Management W. Martin, the information society is the «advanced industrial society», approved in Japan, the USA and Western Europe, the distinctive characteristics of which are the following criteria:

1)  *Technological*: a key factor - information technology, which is widely used in industries, institutions, education system and in everyday life;

2)  *Social*: The information serves as an important stimulator of changes in quality of life, there is formed and approved "information consciousness" with wide access to information;

3)  *Economical*: Information is a key factor of the economy as a resource, service, product, source of value added and employment;

4)  *Political*: the freedom of information, leading to a political process that is characterized by increasing participation and consensus among the various classes and social strata of the population;

5)  *Cultural*: the recognition of the cultural value of information, promotes the adoption of information values for the benefit of a separate individual and society as a whole.
Of course, the modern world is far from the model of «post-industrial totalitarianism» in the spirit of anti-utopia of George Orwell and Aldous Leonard Huxley. Furthermore, the development of computer technology, information technologies and telecommunications systems dramatically expanded the possibilities of individual communication and uncontrolled perception of information, calling into question the very possibility of the existence of totalitarian regimes in developed countries. Today there is less dictators on our planet, because they are no longer able to control the information (John Naisbitt, Patricia Aburdene).

The fact is the control and dissemination of information of a political character is an important element in determining the type of political regimes: while authoritarianism information processes are under a strict control, while the democratic regime assumes that political information is widely distributed among the different members of society. The dialogue between «controllers» and «controlled» underlies at the core of an ideal, a truly democratic model of political communication, it implies equal exchange of accurate, full, complete and verifiable information about political events and processes interfaced with major civilizational and cultural values of a present society, the fundamental rights and freedoms of the individual.

The freedoms are of particular importance in this case such as the freedom of political, religious or other beliefs, freedom of conscience, freedom of speech and the press, meetings and gatherings, freedom of association, as well as the right to freely adhere to and to express themselves freely, freedom to seek, receive and impart information and ideas regardless of state boundaries, if they do not contradict the principles of humanism. Intellectual freedom, the presence of an enlightened public opinion, democratic political culture, freedom of the media from the government agencies these are important prerequisites optimal development of political communication, sustainable social process. In this sense, the theory of political communication must increasingly act as the science and art of achieving harmony and coordination of the interests of society and its groups and individuals through mutual understanding based on truth and full awareness of and respect for the fundamental interests of the person.
Today it is not yet clear whether the information society is «better informed». The fact is that as a result of the technological revolution the cost of production and transmission of information units decreased significantly, but the ability to produce information far exceeded the human capacity for its refining.

Of course, in our days, the value qualities of political communication are ranked and politically reinvented by the ruling elites and the bureaucracy in their own interests, but they are largely determined by the state and the level of general and political culture of the present society. Political communication, as a way and means of existence and transmission of political culture, is mediated by cultural norms and values.

According to this fact the main functions of political communication are:

1) **Dissemination** of knowledge about the values policy and the samples of the political culture;

2) The political **informing** of the public;

3) The **integration** of society and the regulation of political relations;

4) The **formation** of public opinion about the political process.

The structure of political communication is the following:

**Figure 1. The structure of political communication**
So, it’s necessary to say that:

1. Communication forms a definite connections and relations of political subjects.

2. Institutions communicators produce information, encode it and transmit to consumers, study public opinion on the impact and quality of information.

3. There are some means of communication, such as mass media, technical and information systems (centers, databases, networks and technology of information transmission), news agencies, press centers.

4. Types, methods and forms of political communication - the rational and spontaneous communication, informal contacts, communication of citizens with representatives of political institutions, journalists, communication during the elections, referendums, demonstrations and other political activities.

5. The content of communication has an impact on the motivation of the behavior of political subjects, the formation of public opinion; its social and political consequences can be positive or negative. The essence of political communication lies in focused contacts between people through the exchange of information and spiritual dialogue in the political process.

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The present paper shows the differences in representation of drinks at the level of the national and different age-gender group pictures of the world. Analysis of collected lexicographical and empirical material reveals a wide discrepancy between national and group-level systems of drinks denominations.

Key words: national picture of the world, group picture of the world, lexicography, empirical methods, age-gender group, concept, drink, trademark.

Being highly organized complex systems concepts can be classified according different criteria (q.v.: [8]) one of them being a degree of standardization by a linguocultural community. From this angle they can be nationwide (standardized), group (belonging to a social, age, gender or other group), and personal [9].

It is rather logical to suppose that systems of lexical means representing a given concept at the above-mentioned levels of standardization—fragments of national, group, and personal linguistic pictures of the world—would somewhat differ from each other.

The aim of the present study is to contrast Russian linguistics pictures of the world, notably national and group ones. Here we are not to go into particular sublanguages—argots, jargons—confining to common public lexicon of widely opened age-gender groups. The object of the present study is the system of Russian denominations of drinks. The subject is represented by two corpora: lexicographic and empirical ones. The first one representing the corresponding fragment of the
national picture of the world has been built using lexicographic material (definitions of reliable Russian explanatory dictionaries [2; 3; 7; 11] and some additional lexicographic resources [1; 4; 10]) and different methods of its collecting (q.v.: [6]).

The second corpus corresponding to group—age-gender—pictures of the world embraces the results of a two-stage survey of 6 age-gender groups of respondents:

– A (teenagers, 13-15 years old)—52 female (Af) and 48 male (Am) ones;
– B (youth, 19-20 years old)—50 female (Bf) and 50 male (Bm) ones;
– C (adults, 30-45 years old)—55 female (Cf) and 45 male (Cm) ones.

Two empirical methods were used to collect data for this corpus: open questionnaire survey and free association experiment.

The lexicographical corpus consists of 488 denominations of drinks.

The empirical corpus consists of 563 reactions (11 of them are not denominations of drinks—brom, denaturat, krov’, odekolon, polirol’, pokhlyobka, sup, tormoznaya zhidkost’, uksus, yad, yajtso—and were mentioned occasionally).

The corpora under study coincide in their minor part: only 132 denominations can be found both in analyzed lexicographical resources and respondents’ answers. Thus 76,6% of empirical corpus representatives are not fixed in analyzed dictionaries at all or as denominations of drinks proper. On the other hand 73,0% of the lexicographic corpus is not reflected in any way in respondents’ answers.

The results of contrasting different groups’ and national-level means of the concept “drink” representation (see Table 1) are also meaningful.

Table 1

Denominations of drinks in age-gender groups’ answers

<table>
<thead>
<tr>
<th>Mentioned denominations</th>
<th>Af</th>
<th>Am</th>
<th>Bf</th>
<th>Bm</th>
<th>Cf</th>
<th>Cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percent of mentioned</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>denominations fixed in</td>
<td>36,6%</td>
<td>38,5%</td>
<td>35,8%</td>
<td>38,4%</td>
<td>38,4%</td>
<td>36,2%</td>
</tr>
<tr>
<td>analyzed lexicographical resources</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Percent of mentioned</td>
<td>19,3%</td>
<td>19,9%</td>
<td>17,6%</td>
<td>18,9%</td>
<td>21,2%</td>
<td>17,9%</td>
</tr>
</tbody>
</table>
In the given answers the share of lexicographically fixed denominations is rather stable for all surveyed groups and do not reach 40%-level. The percentage of denominations stably reproduced in most analyzed dictionaries is far lower.

The principal distinction of all groups’ drinks denominations systems is their abundance of trademarks and collocations that are not typical for this fragment of the Russian linguistic picture of the world at the national level (q.v.: [5]) where such representatives are occasional—0,08 and 8,61%—respectively. In the answers of different groups shares of trademarks and collocations (they can combine) vary in a rather wide range but in any circumstances they remain considerable being comparable to those of lexicographically fixed denominations.

Another salient difference of the representation of drinks by the examined groups is stable presence of a significant—up to 12,1%—share of denominations anglicized in writing irrespective of whether they have official Russian spelling—fanta, kola, pepsi—or not.

Thereby we could come to the following conclusion.

1. Representation of drinks in national and group pictures of the world differs obviously.

2. This difference is primarily manifested in disproportion in number of trademarks and collocations as well as in frequent occurrence of anglicized denominations in all examined group pictures of the world.
3. A major part of the fragment under study of the national linguistic picture of the world is neither relevant for respondents nor actualized in their group pictures of the world.

4. The degree of actualization of national-level means in group pictures of the world is low and not age-gender depending.

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THE OPTIMIZATION PROCESS OF TEACHING FOREIGN-LANGUAGE WRITTEN SPEECH TO STUDENTS BY MEANS OF THE ELECTRONIC COURSE

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Introduction

In this paper we describe the use of the computer program in the independent training of written language for students of philology. We point out methodical functions of an electronic course, its technical properties, and didactic opportunities to organize the independent work for optimization of the educational process.

The improvement process of teaching written language provides not only specification of its purposes, contents, teaching strategies, but also creation of conditions for its effective organization.

Researches in the field of teaching foreign languages at school and higher educational institution state [1], [2], [3], that such conditions can be created by means of additional multimedia tutorials. The use of these means allows to increase the efficiency of process of teaching, to intensify the educational process, to increase students’ motivation and interest to the subject, to stir up students’ informative and speech activity, to develop their ability to operate the educational activity independently, to choose effective strategies and skills of this activity, that is to develop the educational competence of students.

One of the ways of optimization of teaching process is its intensification by means of multimedia tutorials that assumes the increase of activity of every student at a lesson. It is possible to intensify students’ activity, having increased the time of independent practice for each student of the group, as in class, and after classes. The organization of independent practice can be provided by means of such a multimedia tutorial, as the computer program.

The computer program allows not only to organize students’ independent activity, but also to operate, to individualize and differentiate the teaching process.
The independent practice of acquiring a training material at all stages allows each student to feel constant results of his work, and it in turn, causes a positive motivation of his activity. Students start being interested not only in the final goal of teaching, but also in the process of teaching itself that provides their high activity.

We can qualify such a multimedia means as the information and communicative technology (ICT) as it conforms to the main requirements of ICT, in particular: aiming of a tutorial at the development of the student’s personality, its autonomy; self-training domination over training under teacher’s control; openness and transparency of the process of mastering the foreign-language written communicative competence by each student; unity of training, self-training and development; possibility for the student to choose the individual educational route of mastering the foreign-language written communicative competence and terms of its passing; combination of individual, pair and group classroom work and independent out-of-class work.

The computer program as a multimedia tutorial of teaching written language creates conditions for formation of written language actions at all stages provides control and correction of student’s activity at each stage of work.

We point out the following methodical functions of the computer in the process of teaching written language: expansion of a lexicon of students; development of communicative abilities in the process of writing different kinds of functional types of the text (the letter, the description, the essay, etc.); development of sociocultural skills of written language; development of self-education skills, independent mastering and improvement of written language skills.

Technical properties, didactic opportunities of the computer, and also its methodical functions in the process of teaching written language allow to provide: individualization of teaching (taking into account individual abilities of students); the immediate feedback allowing a message training in a dialogue mode (interactivity) that means the immediate message of results of the student’s answer, and also the help in a case of difficulties (visual, sound); management of students’ independent work, communicating with them in a dialogue mode and imitating thus somewhat
functions of the teacher; quick control of correctness of writing on the basis of the analysis of answers on the standards brought in memory; carrying out the selection and analysis of the various information received during performance of exercises of the computer program, that is the evaluation of the students’ work on different parameters (speed and correctness of the letter); maintaining every lesson’s statistics; increasing an emotional students’ background while teaching them.

Working out the program to teach written language the following methodical requirements to training programs of this type were considered, namely: availability, clarity, instruction clearness to the use of programs; ease of movement according to the program and an exit from it in any situation; clarity of responses; possibility of registration of success of the student and his informing of them via the display; possibility of expeditious informing the teacher about a course of students’ work; giving the teacher the opportunity to supplement and withdraw information.

In computer programs of training type three main structural components are usually pointed out: focusing, executive and control ones.

The focusing part of the program contains the instruction to students in which the purposes, tasks of exercises, rules of work with the program are explained.

The executive part of the program is urged to organize students’ activities for exercise performance.

The control part of the program controls students’ course of work over the exercise: fixes the correct answers, missed mistakes, gives out estimated remarks, etc.

It is better to use the computer program at a training stage. For example, when training writing the computer can not only check filling the gaps, change of verbal forms, and also check correctness of understanding by means of questions and answers. If the student makes mistakes or doesn't cope with a task, the computer offers, either the help in the form of the rule (grammatical), or in the form of drawing, the scheme, graphics, etc.

During the students’ work on the exercise the computer conducts statistical processing of results of their activity, estimates students’ activities for criteria "correct" or "incorrect", and also on temporary indicators "quickly" or "not quickly".
After finishing the exercise work the computer estimates students’ activity by words: "good fellow", "well", etc., then suggests passing to the other exercise. If the quantity of the correct answers less than 70% from total number, the computer suggests the student to do the exercise once again.

The average time of exercise performance is from 15 to 30 minutes. The program for one lesson includes two exercises.

Important requirements to composing exercises of a computer course were: a variety and interesting statement of tasks, communicative orientation (installation not on a form, and on the contents), gradual increase of difficulties, the maximum realization of interactivity. As a result, we can point out the following types of exercises on equipment of their performance: imitation with self-checking elements; confirmation or denial; the choice from a limited set of options; substitution (insert); transformation; composition; classification (arrangement in a logical order); work with the interactive image.

In the course exercises are closely connected with each other and form the system to which availability, sequence and repeatability of the language and speech material are peculiar. The organization of exercises allows subdividing the course into the main and additional exercises. Additional exercises, in the majority, duplicate the main, using a bit different filling and giving the chance to the student of more careful training in case of difficulties.

By composing main and additional exercises the need of continuous maintenance of motivation to training also was considered. For this purpose various interesting in form educational tasks of presentations were used. A variety of tasks in the electronic program "Written English" is reached at the expense of the combination of the following parameters: a) various types of exercises; b) various strategies of work; c) the original design and form of representation of a training material; d) variety of communicative tasks.

**Conclusion**

Thus, teaching students to written language with the use of the electronic course "Written English" is very productive.
Methodical functions of an electronic course, its technical properties, and didactic opportunities help to organize the student’s independent work to optimize and intensify the educational process.

Three main structural components such as focusing, executive and control ones allow using exercises on processing and text reconstruction fulfilling various aspects of language: lexicon, grammar, and also such types of speech activity as reading and writing.

Thanks to the interactivity the computer models the main function of the teacher to regulate and control the interaction of the teaching environment with the student. Therefore the efficiency of a course depends on "intellectuality" of the program, which is capable to trace, estimate students’ actions, to operate them and to conduct them to the planned purpose. The computer conducts continuous control of students’ work on several parameters which are included in the training protocol.

In the protocol of each student the computer fixes: the student’s success of each exercise performance, a separate stage of the lesson, the whole lesson, a course as a whole (the number of attempts, quantity of correct answers, whether the exercise is done up to the end); quantity of mistakes; time of performance of a separate exercise, the period of doing a lesson or with a course as a whole; work regularity; assessment.

The advantage of the computer program is not only the opportunity to organize performance of exercises individually, but also in groups of students that allows to increase substantially the academic autonomy of students in the development of the language skills in the absence of the teacher.

The combination of teaching and self-teaching provides autonomy of students, and the organization of processes of teaching and self-teaching students to written language is a well-tried aid of optimization of the teaching process in language higher educational institutions.

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METHODS OF PSYCHOLOGICAL EFFECTS
IN CONTEMPORARY MEDIA

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The significance of information in modern world is ever-increasing. Due to the growing opportunities of mass-media, information is promptly collected and delivered to its consumers (users), it is replicated and engrained in masses.

The mass media influence consciousness and behavior of society not only through the information about outward things, but through the constant inner changes in a human-being: his mentality, value orientations, demands and interests as well as through moulding public opinion, morals and manners.

Nowadays information society is a discrete world, or even a universe, that controls the process of our thinking. Having an opportunity to affect human minds for quite a long time, mass media have turned to be the society’s basic source of world knowledge.

In the second decade of the XXI century the mass media have become a basic source of information for the majority of people, and, consequently, the most important tool for managing the mass consciousness.
It is quite evident now that the role of Internet is going to increase in future due to the society’s total informalization. There would be nothing left for the newspaper market but adapt to the needs of the audience. But the mass media have already started to dictate certain patterns of behavior, form stereotypes of the reality perception, change conscience in general.

The psychological impact is one of the most important problems of modern society. It is possible in the process of interpersonal communication and through indirect action mediated by the press. At the present time, the practice of media accumulated a large arsenal of techniques that have an effect on people's emotions. The most common methods of psychological influence are:

1. **Method of "evidence".** It is responsible for cherry picking words of a famous person. Attitude to it of most of society, as a rule, or very negative, or is positive. It can be politicians (and expecting of the election – the candidates), TV presenters, singers, actors, etc. For example, if a person is uncomfortable for the audience, allow or approve of any actions or ideas in society to them formed a negative attitude. At the other extreme: for example, the publication in the newspaper "Arguments and Facts" ("AIF") "Alla Pugacheva "Mikhail Prokhorov things will come right" [4] on the expecting of the election authority transfers a part of the famous singer (about which the newspaper writes frequently, and which apparently readers interested in the "AIF"), one of the presidential candidates.

2. **Method of "labeling".** This method brings into discredit any person, thing or idea. It makes a sense of divestment in the audience. An example of negative labels, such as "fascist" (the word has acquired a pejorative connotation after the Second World War), or "GMO" (negative assessment because was information about dangers of genetically modified food). Analyzing the headlines it seems that journalists are specially glued labels or do wordplay. For example, salesmen "flog", taxi drivers "specially fake" passengers [5].

3. **Method of "shining generalizations".** The aim of this method – to stimulate the audience to accept and approve the showcased phenomenon. As a result, the negative aspects remain hidden, the unwarranted associations are absent.
from destinations (e.g., "freedom", "democracy", "peace", "health", "solidarity", etc.). For example, the slogan on the building of the Ice Palace in the Republic of Mordovia, "Sport, you are the world". Sometimes people give new acception to surefooted old phrase. V. Kostikov has written about this experience in the article "Brainless Russia" in the newspaper "Arguments and Facts" [6].

4. Method of "unattractive angle". Television is considered the leader of this technique. To ward off unwanted visitors from the person, such as a politician, television shows this man unattractive perspective, often picking up and make cuts a specially filmed picture. For example at the protests are showed people that cause only negative emotions (with abnormal behavior, the influence of alcohol. And then repeat these pictures to reinforce this image in the subconscious. In the newspapers we also can see method of "unattractive angel". For example it is article "No need to do from Navalny an icon – Medvedev" [9]. This article deals with final message of D. Medvedev.

5. Method "the image creation". In recent decades abroad, and later in Russia, imagemaking as a special direction was successfully developed. It works on the creation of images for politicians and influential people. Imagemakers help choose the mode of dress and pattern of conduct. The created image can completely change a person for the mass media audience. By way of example is the image of Steve Jobs, created by the newspaper "Komsomolskaya Pravda". The newspaper regularly publish articles about the founder of the corporation "Apple". On the newspaper's website even has a special standing head "Science" about Jobs.

6. Method "the game in commoners". The purpose of this method is to stimulate the destination to associate the public person with "ordinary people". This method was used in the publication "Medvedev and Putin are "hit" on the "Zhiguli" in newspaper "Komsomolskaya Pravda". The article writer talk about the fact that the country leaders had "decided to took part in the parade with workers", and then "went to Arbat alley to drink beer in the restaurant "Zhiguli".

7. Method "the use of color". As fact that color can be used to attract attention. For example, red is considered to be the most exciting, can raise blood pressure,
respiratory rhythm. Some reds are able to oppress, to cause stress, color is used to indicate danger (red traffic lights, warning signs). The green color is considered to be physiologically optimal associated with the green of nature, calming and promotes relaxation. For example, the political party "Yabloko", the company "Megafon" used green. Advertisement "Rosneft – for the benefit of Russia" [14] is made in the golden-yellow color, so that there is an association with gold.

8. Method "the use of authority (pressure group)". Such "pressure groups" include the well-known people in society (actors, singers, TV presenters, etc). In the pre-election issue of the newspaper "Arguments and Facts" in Mordovia (№ 9) famous actor and driver Nikolai Fomenko talks about his fascination with the presidential candidate. When reporter asked him about the most important or interesting candidate’s initiative, he replied that he had not read the program, but he is "sure that major positive change will be in our country in the future" [11]. Thus, the agitation is based only on the affection of the newspaper’s audience to the popular personality. An even more shining example is the headline "Sobchak against Putin? Then I – for!" [15]

9. Method "the smear tactics". In this case, reporter creates attitude to the chosen topic. Such a method is used in counter-propaganda, and is based on the selection of adjectives and terminology, giving the article a ethical evaluation. It is related to one of the worst methods of modern propaganda, but it often used in political articles ("The democracy and law are not in the street wars. There are radical groups: Thinking out loud about the results of the action on Bolotnaya street" [3]).

10. Previous method effectively influences the consciousness of the audience, while the use of semantic manipulation. In this method we must give words that cause positive or negative associations. Thus journalists can influence on information sensing. To demonstrate this method, we chose example of political manipulation by the press: the publication titled "While some "marching", the other counted the bodies". [13].
11. Sensation. The news is designed to surprise on the emotional intelligence. Information or idea will be uncritically accepted by society as an emotional component prevails over the desire of man to comprehend the logical message.

We know also about Neuro-Linguistic Programming or NLP as a method of affection audience. According to expert opinion of NLP, any harangue can be hypnotic. And it must use only air-tight arguments. Here are some of the techniques of neurolinguistic programming, adapted for journalism:

1. Method of "three yeses". You must take three air-tight arguments. Your text must based on this arguments. Then you can put in new disputable statement in which you want to convince the audience. What is it all about? The audiences hear the first statement and silently say "yes", then he or she says it again. After that the audiences agree with disputable statement.

2. Method of "yabut" (yeah but). The particle "but" initially contains negation. With this phrase we can wimple our refusal. In the newspaper "Arguments and Facts" can be found following the use of this method of NLP: "One would think that the" cold war "has long since ended, and Russia can have a rest from the burden of a superpower. Nothing of the kind, between our country fall out with America once again ..." [10]

3. Decidious "not". To affect the mass consciousness to shape their messages without the particle "not" – "Always turn off the light". In an analysis of the headlines particle "not" we have not found. As a result journalist try to argue audience into given information.

Conclusions. In this paper, we found that the most widely used in the Russian media techniques such as the use of suggestion authorities, colors, creating an image of the game, in the common and others. But in addition to the standard, already extensively studied methods of psychological suggestion, in the mass media are used and neuro-linguistic programming techniques, such as the technique of three "yes", "yes , but ..." flyout "no". But so far, the debate continues about the ethics experts use techniques of suggestion journalists. With these techniques the mass media no longer just a means of searching, processing and transmission of information has become a
means of controlling and transforming the inner, spiritual world of man, and hence the mass consciousness. This is especially characteristic of the political sphere of our society.

Journalism is an essential counterpart of the mass consciousness, as designed, and distribute information about it, and discuss its effects, and act on it, based on the most accurate understanding of the mass consciousness and the actual state of its various sectors. Thus, through the media person does not live in the real world as much as in the communication space in which form different virtual structures that define the lives of most people and form an idea of the world around them.

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Science in modern life does not take its proper place, although the court has long come XXI century. You can multitudes talk about emerging technologies of the XXI century, when to start is necessary and sufficient to start with the postulates of theses plans promising technologies and must be educated in it and to this person on the planet Earth.

For centuries, people talked about the meaning of life and extraterrestrial intelligence, indirectly sought to correct the way down the path of life to achieve their fabrications
Let us remember what warns nuclear encyclopedia of smoking (3).

Tobacco incorporates a radionuclide polonium-210 (α - emitter), the contents of which a cigarette varies 10.1 - 15 mBq, depending on the variety.

In a normal smoking about 10% of polonium-210 proceeds in the smoke and enters the respiratory tract passive and active smokers (3).

The SI unit of activity of radioactive isotopes, is named after A. Becquerel (Becquerel) (1852 - 1908). Denoted Bq 1 Bq equals one disintegration per second. Antoine Henri Becquerel, the son of Alexander - Edmond (03/24/1820 - 1891), discovered (1896) the natural radioactivity of uranium salts. The Nobel Prize - 1903. Since this all began.

Normal smoking in a smoke contains more than 4,000 items and substances that deplete the cells, organs. Pay attention only to the impact of the radionuclide polonium-210 in the human body. Every 16.5 minutes (maximum of every 11, (1) minute) breaks up in smoke one atom of polonium-210, the pieces of which fly at near-light speed, forming a track length of about 50 to 100 micrometers in human cells. Depending on where the event occurs, at which points of the human body, at what age, and even (!) Long before the moment of conception, and not that from the moment of conception or birth is different degree of harm caused to the person. Air with smoke which is unknown at the point of the human body penetrate and wherein the smoke splits atom polonium-210 and not in the smoke, and is itself in the material of which the human body is. Also, each radioactive isotope at each point of the human body to create havoc, destruction, this alphabet of meaning in life, above all as a matter of fact, in reality.

Every atom of the isotope is, a set of atoms with similar properties - affinity. Isotopes destroy the symmetry of the spatial structure of a molecule, any isotopes of the element base components of a molecule of deoxyribonucleic acid (DNA), if not the isotope molecules in the node is - not with the number of nucleons that define the desired symmetry in the DNA, and radioactive isotopes are still create destruction in the decay as a DNA region and neighboring areas, as well as the surrounding
molecules. The organism lives, works wrong. Not every atom of a number of isotopes of the element base components of the DNA molecule in the chain to fit a specific host molecule. A necessary and sufficient condition for each atom being in the DNA molecule is determined by the chemical properties of the atom, and the physical properties of the atom remains in the background. But it affects the quality of the DNA molecule and the future, and the consequences of her life until she was pulled down, but the damage and consequences, nor anything or who are not compensated in the body until the body is destroyed. On mutation and considerable damage occurring to living organisms affect many phenomena substances and fields, one of the principal clearly this is incorrect isotopes, radioactive isotopes (4, 5, 18).

The existence of naturally occurring isotopes of correct and incorrect addresses for all the problems of human life in its favor. Human environment creates an infinite number of problems that reduce the average life of all living things, to put it mildly, to zero, and the existence of nonliving is reduced to nothing.

**ABC of the meaning of life. Scale Andreus.**

For centuries, philosophers have generally all time operated on the notion of being, but we abstract concepts using instead the concept of life for the sake of simplicity and convenience of ordinary consciousness earthling.

Kardashev Nikolai Semenovich, a Soviet radio astronomer, classified by the level of energy consumption for their needs in the lives of all the possible extraterrestrial civilizations of the universe into three groups - into three types - Kardashev scale - a method of measuring the technological development of civilization described in the "Transmission of information by extraterrestrial civilizations," published in "Astronomical journal" in 1964 (6, 7).

I, Andreus Anatoly Ivanovich, introduce the concept of four types of civilizations is not on the level of energy consumption, and in the liberation of man, consisting of land and a feeding ground, and breathable ground, and drinking the earth from the ground:

Type 1
Civilization came to the use of right isotopes of the first group of regular scales Andreus in its life. And uses: gradually learned the right and wrong of the first series isotopes of some elements of the scales Andreus periodic table of chemical elements of Mendeleev. And only apply to life and just the right isotopes in the environment around the life of just the right isotopes - the name (index) element: 4 - Main - hydrogen (1) H, oxygen (8) O, Carbon (6) C, nitrogen (7) N;

Type 2

Civilization came to the use of right isotopes of the second group of regular scales Andreus in its life. And uses: gradually learned the right and wrong of the second series isotopes of some elements of the scales Andreus periodic table of chemical elements of Mendeleev. And only apply to life and just the right isotopes in the environment around the life of just the right isotopes - the name (number) item: 15 - auxiliary - iron (26) Fe, phosphorus (15) P, calcium (20) Ca, potassium (19) K, sodium (11) Na, copper (29) Cu, helium (2) He, aluminum (13) Al, silver (47) Ag, gold (79) Au, silicon (14) Si, Ge (32) Ge, Mg (12) Mg, beryllium (4) Be, Bi (83) Bi;

Type 3

Civilization came to the use of correct isotope thirds of Andreus scales in their lives. And uses: gradually learned the correct and incorrect third-row series isotopes of elements scales Andreus of the periodic system of chemical elements of Mendeleev. And only apply to life and just the right isotopes in the environment around the life of just the right isotopes - the name (number) item: 26 - all the rest - Mercury (80) Hg, uranium (92) U, lead (82) Pb, chlorine (17) Cl, fluoro (9) F, bromine (35) Br, boron (5) B, sulfur (16) S, Li (3) Li, tin (50) Sn, strontium (38) Sr, Mn (25) Mn, iodine (53) I, zinc (30) Zn, Cd (48) Cd, indium (49) In, Ba (56) Ba, tungsten (74) W, platinum (78) Pt, chromium (24) Cr, Co (27) Co, Ni (28) Ni, palladium (46) Pd, arsenic (33) As, Ga (31) Ga, radium (88) Ra;

Type 4

Civilization came to the use of correct isotope fourth group Andreus scales in their lives. And uses: gradually learned the right and wrong of the fourth series isotopes of some elements of the scales Andreus periodic table of chemical elements
of Mendeleev. And only apply to life and just the right isotopes in the environment around the life of just the right isotopes - the name (index) element: - and the rest to other (118) and further to the sustainability of the island and beyond, which are still not open - Titanium (22) Ti, Vanadium (23) V, selenium (34) Se, zirconium (40) Zr, antimony (51) Sb, Cesium (55) Cs, Polonium (84) Po, and the remaining elements.

L. M. Gindilis described in (13) Vsevolod Sergeyevich Troitsky (Всеволода Сергеевича Троицкого) (12 (25) March 1913 - June 5, 1996): "First of all, Troitsky draws attention to the fact that characterize the evolution of civilization (as is often done) only power, strength population and habitat space, meaning by the progress unlimited quantitative growth of these characteristics - quite enough. Here he seems to be anticipating the later ideas about sustainable development model of civilization.

Troitsky (Всеволода Сергеевича Троицкого) begins his analysis with the definition of an extraterrestrial or space civilization. Any such determination - he said - should primarily be based on the concepts of "life" and "reason." The concept is based on the idea of living on the exchange of matter and energy, as well as on the ability of self-reproduction. In a determination of A. A. Lyapunov main characteristic of life advocates information. Giving it importance, Troitsky (Всеволода Сергеевича Троицкого) at the same time emphasizes that the definition should not be built on the same characteristic. Based on this analysis, he gives the following definition of life: "Life - is a highly self-perpetuating state of matter that is supported by the exchange with the outside of matter, energy and information encoded by the state of molecules".

However, he makes significant remark that the most basic characteristic of life that combines all the features we apparently do not know "- which, by comparing the more advanced solutions, stepped closer to how it really is.

Vasily Leonidovich Lessin gives interviews (14) Natalia Leskova: "According to the formulas of the Troitsky (Всеволода Сергеевича Троицкого), in the long term life of civilizations over time their number tends to zero, as the civilization gradually die out and new ones are no longer a nascent", - was something strange in this in fact, but when the question:
- Maybe it was all the same rights Shklovsky, who claimed that we are alone in the universe? - the answer Lessin:

- "Today, we do not know whether there are extraterrestrials - wrote about Vsevolod Troitsky (Всеволода Сергеевича Троицкого) year before his death. - We'll never know if you do not move from words to deeds, to practice - the criterion of truth. Otherwise, we will have a place of truth only a wide range of hypotheses, from the pervasive extraterrestrial civilization (ETC) and ending with their complete absence." With this statement is hard to disagree, - the essence even more blurred and smeared over the surface of the truth.

**Black holes. Promising technologies.**

Significant prospects of man, and in the more advanced technologies a fortiori, opening with proper education on knowledge. In science, popular literature is often considered a model of a black hole, where the plane lies on a rubber metal ball as the central body, creating a hole in the plane of the rubber, and around him are turning smaller balls that roll down to the central body. As we approach the central body is transformed into a deep recess tapered well cone well, where everything tumbles. This is a model of a rotating black hole. In the far field from the smaller balls are exposed to the centripetal force, one component \( f_1 \), parallel to the plane of the rubber of the far zone is very large, and the other component \( f_2 \), perpendicular to the plane of the rubber is very small. As we approach the central body component \( f_2 \) acquires the force value equal to zero, and the component \( f_1 \) acquires the force value is infinitely large when the body falls into a deep well. If the far-field model is still admissible, in the near field from the center of the zero component \( f_1 f_2 \) component directed toward the center of the black on the straight line connecting a point on the sphere around the center of a black hole with the center, in a volume equal to the angle of \( 4\pi \) sr. That is already far non-perpendicular to the plane of the rubber of the far zone, that is, there is a deep well for every body falling into a black hole in a straight line to the center of a black hole in a volume equal to the angle of \( 4\pi \) sr, the full solid angle equal to \( 4\pi \) sr, on all sides. For non-rotating black hole, and in the near-and far-field wells in a volume equal to the angle of \( 4\pi \) sr, tend to have an...
infinitely small cross section as it approaches the center of the black hole, that is, each line in a volume equal to the angle of $4\pi$ sr, extending to the center of a black hole is a direct-well. Each pit collapses in a straight line passing through each point of the surface of the sphere around the black hole, connecting the center of a black hole. It all depends on the position of the body relative to the equatorial plane of the long rubber band. Univariate well, an infinite number of one-dimensional wells around the center of the black hole in the corner of an equal volume $4\pi$ sr, to the center, and that's fuzzy and removes the notion of a well in the three-dimensional space, the body falls anywhere, on all sides, around the center of the black hole, the body falls to nowhere black holes something black holes nothing, black holes do not exist uniquely. On all sides the matter falls around the center of the black hole in a volume equal to the angle of $4\pi$ sr straight to the center. It seems that removes the notion of a black hole in three-dimensional space in such a phenomenology. Requires a theory (15), is different from the geometric, the nature of the black hole is different. Still, Paul Ehrenfest (1880 - 1933) in 1917 clearly demonstrated in the article, "How in the fundamental laws of physics shows that space has three dimensions?" That the world exists only in three dimensions, otherwise it is unstable (16). Only such information can help you discover the nature of the black hole. This picture of the world around us and the world brings us to the right decisions on the use of advanced technologies right isotopes in their lives such as to start, first of all, the first group of scales Andreus - Hydrogen (1) H, oxygen (8) O, carbon (6) C and nitrogen (7) N.

The man on the planet Earth every dying person - mortal. So - it is wrong thinking does - experience, knowledge, skills until he was in that did not help. As money, power, this property can not be assigned to any or no pile. This is when it is used to be, just may be the property of all and for all. So - promising technology that's not the ones where the person will live a very long and be happy, that is, every person on the planet Earth, without exception, regardless of any incarnation and conditions (19).

Human civilization, this time, has not reached a Type 1, as it can not break free from the influence of any improper isotopes inside and outside, and does not know
anything about it, and has no concept of it, the rules of life only as the environment, animate and inanimate, which is available on the Earth at this time. Not part of the theory of Nikolai Semenovich Kardashev (Kardashev Scale) Type 4, but referred to in the Wikipedia (7) civilization, the power consumption is comparable with the power of the universe. Energy assessment - the infinite power (6,7). The civilization of the second and higher types Kardashev Scale is super civilization. Scale Andreus all types of civilizations considered supercivilization by definition. Type 1 civilization are of vital space extending much further orbits of bodies peripheral to their sun, go out to the other areas of suns and their center. The average life expectancy of individuals than a hundred thousand years or more. Kardashev scale - this is INCORRECT notion of Humanity on Earth of an extraterrestrial intelligence. It will be a different environment, eliminating life, killing her, killing life, because power consumption is expected Supercivilizations only reasonable, and the more energy production, and because is not that supercivilizations and other civilizations, and we have not seen or heard yet in any direct contact. Andreus scale and indicates when it happens and under what conditions (8, 9), so once again need to turn to the concepts of: Religion, Science, Philosophy, ABC of the meaning of life (10) - a form of social consciousness. Human civilization, this time, has not reached the Type-1, since it is at such an early stage of failure understanding the way of life along the path of life - it has been going on for centuries. That is the wrong way and there is moving: the postulates of the alphabet meaning of life (10, 17), put it in the beginning of research and activities in the life of modern man, putting out the promising technology.

Home-Start. The formula of the truth. The concept of being.

Therefore, we describe the definitions of these terms and graphically: for every person who lived, lives, the future of life on planet Earth, and the whole society on the planet Earth and the no planet Earth.
Fig. 1. Home-Start.

1 - today, 2 - after thousands of years, 3 - hardly less than a hundred thousand years, 4 - after millions of years, if not billions of years. Human civilization will reach only approach to the civilizations of Type 1, but is still far to be considered a Type 1 civilization.


Fig. 2. The formula of the truth.

I. Philosophy has significance for the person for the time being - Pht - the importance of philosophy at that time, that is the real thing, in fact. Philosophy has implications for humans, as a function of time Ph(t) - the importance of the philosophy of time, that is wishful thinking, something that is wishful thinking, as a matter of fact, for the real thing, in fact, of course, as actually.

II. Religion has relevance for humans at this time - Rt - the importance of religion for the time being, that is the real thing, in fact. Religion has implications for humans, as a function of time, R(t) - the importance of religion in time, that is wishful thinking, something that is wishful thinking, as a matter of fact, for the real thing, in fact, of course, as actually.

III. Science has implications for a person at a given time - St - the importance of science for the time being, that is the real thing, in fact. Science has implications for humans, as a function of time S(t) - the importance of science in time, that is wishful
thinking, something that is wishful thinking, as a matter of fact, for the real thing, in fact, of course, as actually.

IV. ABC of the meaning of life for a person has significance for the time being - At - the importance of the ABC of the meaning of life in a given time, that is the real thing, in fact.

ABC of the meaning of life for a person has significance as a function of time A(t) - the importance of the ABC of the meaning of life over time, that is wishful thinking, something that is wishful thinking, as a matter of fact, for the real thing, in fact Of course, as it really is.

This formula calculates the state-determination of a person by his notions of life lived, living and future live on planet earth and all the members of other super-civilizations of all types at all times and at the same time, built on it and all these graphics.

![Diagram](http://www.sworld.com.ua/e-journal/J21315.pdf)

Fig. 3.

1 - today, 2 - after thousands of years, 3 - hardly less than a hundred thousand years, 4 - after millions of years, if not billions of years. Human civilization will reach only approach to the civilizations of Type 1, but is still far to be considered a Type 1 civilization,

{n between a given time / n time equal to much less than one, supercivilization Type 1 between n at a given time / n time equal to a lot more than 0.68 but less than 0.95, after millions of years, through tens of millions of years, if not billions of years},

{n between a given time / n time equal to 0.95, supercivilization Type 2 between n at a given time / n time is much less than equal to 0.995, after millions of years,
through tens of millions of years, through hundreds of millions of years, if not through billions of years},

\{n \text{ between a given time } / n \text{ time equal to more than 0.95 supercivilization Type 3, between } n \text{ at a given time } / n \text{ time equal to less than 0.995, after millions of years, through tens of millions of years, through hundreds of millions of years, if not through billions of years}, \}

\{n \text{ between a given time } / n \text{ time equal to more than 0.995, supercivilization Type 4, between } n \text{ at a given time } / n \text{ time equal to one, after millions of years, through tens of millions of years, through hundreds of millions of years, if not billions of years, } \},

\text{n equal to: I - F - Ph - Philosophy, II - P - R - Religion, III – H - S - Science, IV - A - \text{ABC} - \text{ASL} - \text{ABC of the meaning of life,}}

\text{n at this time } / n \text{ in time - this is equal to the ratio of } n \text{ at this time, divided by } n \text{ in time.}

Fluctuations of science begin to appear when a person is far removed from the planet Earth, far away, in places torn society disappear feedback in the human society, the speed of light is negligible very small for these for large distances and the motion of matter (especially) has a negligible rate speed.

\text{Fig. 4.}

\text{Fluctuations of science, that is, the disappearance of Science (Science breaks the curve on the part of the curve on the edge of the degradation of the Science of Science), the restoration of science, philosophy of quality in the transition, the transition to the quality of ABC of the meaning of life, the transition to quality at a}
given time $n / n$ in time equal to one, shift in the quality of science, the return to business as usual,

$$n \text{ at this time} / n \text{ in time} - \text{this is equal to the ratio of } n \text{ at this time, divided by } n \text{ in time.}$$

![Fig. 5.](image)

In a different scale: Fluctuations of science, that is, the disappearance of Science (Science breaks the curve in the area of the curve Science). At the edge of the identity of the degradation of Science and Science is zero (that is, the disappearance of Science, the lack of science), the restoration of science, philosophy of quality in the transition, the transition to the quality of ABC of the meaning of life, the transition to quality at a given time $n / n$ in time equal to one, the transition in the quality of the science, the return to business as usual,

$$n \text{ at this time} / n \text{ in time} - \text{this is equal to the ratio of } n \text{ at this time, divided by } n \text{ in time.}$$

Fluctuations of science begin to appear when a person is far removed from the planet Earth, far away, sometimes for a long time, if not forever. Torn society disappear feedback in the human society. The speed of light is negligible for these very small distances and the motion of matter (especially) has a negligible rate, the
experience is not transmitted between "men", emasculated, collapses behind flown apart "men" on the solar space on the space around the Sun, and then, in the Milky Way but they get more opportunities for development in new areas of the universe. Need to have, it is necessary and sufficient to close together and has been a decreasing number of "men", because the level of knowledge of the world they have more of the former than on the Earth as before. Contact the society disappears and is not necessary, the society is degenerating, and the next round instead of the previous experience of mankind exists and thrives matter - life is eternal, infinite, isotropic, but the local, rather than homogeneous properties, that is, the contribution of human experience in life as it used to earth is less than around and close to each point can be found at the endless expanse of the universe, a lot more than the feedback from the person with the "people" and with the society of men, which degenerates into a galactic civilization. Where a person gains experience in every corner of the universe of matter, the infinite, eternal, isotropic, homogeneous around, ready to experience lies in the matter - use, and rushes to the supercivilization of the first type, experience becomes the history of mankind - that was, it was - we were taken to the community supercivilizations.

Fig. 6.

Fluctuations of science, that is, the disappearance of science, rehabilitation science (Science stitching breaks the curve). The transition to the quality philosophy, the transition to the quality of ABC of the meaning of life, the transition to quality at a given time n / n in time equal to one, taking care of the points, points, edges

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Modern scientific research and their practical application. Vol J21315

degradation of Science, the transition to the quality of science, the transition to the quality philosophy, the transition to the quality ABC of the meaning of life

n qualitative transformation in a given time / n time equal to one, the return to business as usual,

n at this time / n in time - this is equal to the ratio of n at this time, divided by n in time.

Ratio equal to n at a given time divided by the time n is equal to one ultimate truth.

If we proceed from the nature of the human on the planet earth, his life makes you do something that gives him an income in a financial position. The property, raw materials, entertainment, money. And even he is interested in the truth, and shall, from the same position. Consumption - enjoyment, consumption - fun, consumption and only. Omit elements - misery, robbery, murder, destruction, terror and war.

**History background:**

The discovery of isotopes was marked by the opening of Sir James Chadwick (born Sir James Chadwick) (elementary particles) of the neutron in 1932, finally. In 1910 at the Frederick Soddy (born Frederick Soddy) the idea (suggested and developed) the existence of elements chemically identical, but, however, different in their radioactive properties and even the atomic weight. On the initiative of Soddy (Soddy) given the name of such agents - isotopes (dr.grech. ισος - equal, equal, τοπος - place), because they occupy the same place in the periodic table of the chemical elements of Mendeleev (12). The existence of naturally occurring isotopes of right and wrong for a person decides to all of its immediate problems of life in its favor, the problems of human life and existence in general, always and everywhere. But the years passed, more than a hundred years, and people on the planet Earth for it in any way is not accepted, although it did something very awkward, developing pure elements in atomic, nuclear, electronic industry, the first basic steps in this field. A place of isotopes in a person not being identified, deservedly, to this day.

Perversion worldviews abuse (zbochennya) morality, and experience accumulated by mankind almost overwhelming majority of the planet Earth does not
use, is not interested, and multiply it no one is going to accumulate and, if that does not work, at least the money - the money - the money, the animals this is what happens - in mammals - not "men", but they do not need much, do not pull, just for myself, but for themselves, so they do not have the money, all of them positive, although a second signal system is observed in them. So man, overcoming it will come out on top experience. The existing and thriving matter is life eternal, infinite, isotropic, but the local, rather than homogeneous properties. World view rushes to communities Supercivilizations Type 1, located near, and beyond.

**Conclusions.**

Philosophy, religion and science: the level of importance in human life science reaches only after millions of years of philosophy, too small to rank philosophy of science - philosophy (is) sounds inadequate and unscientific sense has disappeared - for a philosophy that is very humbling, humiliating, reaches the level of the philosophy of science not soon, but science says that it is on equal philosophy, it will be very small for a philosophy, it is premature, undeserved. Philosophy, religion, science began with the development of human society from the ground at the same time. In human society, it was the same thing - it's synonymous with the infinitely small, that is, they were taken at zero time in the past - it was then the same thing - and the science is very long and has remained at the level of significance of the infinitely small. Philosophy ahead, always ahead of the science - and significantly - and even religion will still be ahead of, and a level of significance that, when it was, is and will remain the same - that in the future, after millions of years, they will be lifted - Religion will only become history. And philosophy, and science will be the same, both science and philosophy will be the same - why and began - everything back to square one - become life;

\[
\frac{n}{n_{\text{time}}} = \frac{n_{\text{at a given time}}}{n_{\text{in time}}} \]

\[n_{\text{at a given time}} / n_{\text{in time}} - \text{this is the ratio equal to } n_{\text{at a given time}} \text{ divided by } n_{\text{in time}} \text{ - in the very distant past, this ratio is equal to zero, and in the future will be equal to one.}

**Life.**
ABC of the meaning of life, the meaning of life - life - the meaning of life. Will be discontinued the notion of the meaning of life, the life eternal, infinite, isotropic, but the local, rather than homogeneous properties.

The person needs to learn how to consist of regular isotopes and live with the correct isotopes, including eliminating radioactive isotopes, and of his environment to care, and use it all of his life.


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CONCEPT OF THE AESTHETIC SITUATION AS A CULTURAL FACT

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Introduction

Humanitarian postmodern turn has attracted considerable interest in aesthetic science, previously unjustly thrown behind the line of actual research. Studies of Michel Foucault, Jean Baudrillard, Francois Lyotard, Umberto Eco and other flagships of thought of the XX century bring aesthetic back into the plane of philosophical interest. Felix Guattari, for example, in the last years of his work closely approached the question of creating an integrated aesthetic system. In his latest book, "Chaosmosis", he devotes in the whole chapter describing the new aesthetic paradigm that can lead humanity out of the postmodern impasse [1].

Thus, the questions of the aesthetic is no longer deal exclusively with regard to the closed world of art, and are significant for the entire cultural semantic fields, including economics, government, politics etc. The introduction of the aesthetic in the significant factors gives us the opportunity to consider the characteristics of context and so-called background influences that can actually prove to be crucial, as is common practice in psycho-semantics, psycholinguistics, promotions and
sociology. The context in the theory of aesthetics is usually limited to a closed situation, "creator-creation": a close context (phrases episode, situations) and a context (composition, creativity, writer). However, the "death of the Author" in the XX century, in addition to the shift in focus on the reader and the text, widely opens the context boundaries to include the significantly more than the internal context of the writings and "external" (and in fact, another internal only "deeply hidden"), the context of the author figure. A contextual perception calls attention to new, previously unconsidered aesthetic elements of the situation, adding the ranks of the "open structures". In relation Creator – Writing – Reader breaks motley whirlwind of debris mood, weather, political situation, foreign exchange rates or health condition. This "mosaic chaosmosis", on the one hand, breaks the previous order of the categories, but on the other – gives a lot of opportunities and a better understanding of the aesthetic reality and its interaction with reality.

This paper presents the basic concept of aesthetic developments of the situation, briefly referring to the historiography of the issue and outlining the specific theoretical and practical perspective to the idea of the application of aesthetic theory.

The conceptual scheme of aesthetic situation

I proceed from that thesis that the aesthetic situation is the outlined piece of aesthetic reality, entered in a concrete cultural context (containing the subject and object components, staying among themselves in the certain relation), placed in the corresponding space-time continuum.

In this approach, the aesthetic situation will be more the fact of culture, rather than the pure contemplation of the understanding of Kant's aesthetics, as pervades the whole plane of the cultural context. At the same time it is inscribed in a particular space-time interval, not in a time-point, that fundamentally, because the situation has extension.

Each of elements possesses own specifics and structure. At first we will consider an aesthetic situation in a narrow sense of the subject-object relationship that is presented in the table 1:
The subject-object aesthetic dimension of the situation.

<table>
<thead>
<tr>
<th>The subject of an aesthetic situation</th>
<th>The aesthetic attitude</th>
<th>The aesthetic object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Components:</td>
<td>Formats:</td>
<td>Modus I</td>
</tr>
<tr>
<td>1) perceiving</td>
<td>a) ideal (perfect)</td>
<td>potenti al</td>
</tr>
<tr>
<td>2) constituting</td>
<td>b) physical or materializes</td>
<td></td>
</tr>
</tbody>
</table>

Thus, the subject of an aesthetic situation contains two components which are present at it at the same time and interact, with the possibility of more or less dominating:

1) perceiving (which, nevertheless, always "cooperates" with a creative element;

2) constituting or creative.

Staying in the active bilateral relation with aesthetic object, the subject can initially be its creator, but at the same time remains also the recipient throughout all process, and not just at the end of active creative action, because resides not only in the state of creations, but also in a state of creative perception about the object. Entering into a relationship with an object initially as a perceiving subject, "opening" and decoding it, he becomes a co-creator, and can even create sub-objects, such as comments, reviews, criticisms or otherwise materialized experience, expanding the space of aesthetic object. The subject of the aesthetic situation, therefore, is any entity capable of perception and action in the field of aesthetic (sensual) reality. Depth of an inclusiveness and level of competence of the subject in the respective sphere will be expressed in indicators of its aesthetic taste.

The object of aesthetic situation can be any sensual perceived by the subject. Thus, the restrictions are eliminated entirely to works of art, by selecting them in a separate category of aesthetic objects, have high artistic value. Under the high artistic value, I mean the level of proximity object to perfection of its potentials. The object of aesthetic situation has two modes: 1) potential; and 2) valid. Potential modus of
aesthetic object assumes its existence in the form of ideas, artistic design works in collaboration with creative component which enters the subject. The valid mode is an existence of aesthetic object in it realized, i.e. the actual form. With this modus possible interaction of both components of the subject of aesthetic situation: perceiving and creative.

Aesthetic attitude here is a central element without which the aesthetic situation is impossible – being the subject and object in the same semantic field is not the situation, while between them is not established aesthetic attitude. The last constitutes character of a current of a situation, because it can have two formats: a) perfect (aesthetic perception); b) materializes (creative act). These two formats are dialectically connected, because the perception of the object includes a creative component, and the creation – perceptual. Both types of interaction suggest interactivity object, which also makes influence on the subject.

So, in the process of changing mode of aesthetic object with the potential into real, the idea of an object is not identical to the creative idea of the subject, but is responsible for its implementation in the conversion process. This idea can express themselves and through physical interaction with the object being under implementation or completed, and also through more or less the compliance of harmony as the actual embodiment of perfection of the specific plan in specific circumstances.

Communication of the subject with the world of ideas is carried out in the aesthetic plane in two options:

I) disposable contact "breaks" of all context which occur spontaneously, often unconsciously, and grow out of a certain unique combination of factors and the irritants, called by acts of catharsis (so-called "a narrow short way");

II) long time a built vector of communication with the world of ideas (mainly aesthetic), which consists in the aesthetic taste, i.e. ability to assessment.

Both routes involve overcoming a multilevel cultural context. Whereas the catharsis is the gap occurring in rather short interval of time, after which the context
"is closed" (that assumes a certain local regrouping of a context, existence of "seams" and "adhesions"), while the construction of taste – the case for a long time and more stable line up the logic of relations, without breaks, in evolutionary way.

Thus, the aesthetic situation is characterized by a synthetic and dynamic nature. It takes into account the interaction of the structural members in its continuity and fluidity, all the multiplicity of connections and mutual influences.

Schematically, this relationship can be represented by the following three-level scheme. Here the subject-object communication takes place in a kind of aesthetic slice of reality:

**Scheme 3.**

*Conceptual scheme of the aesthetic situation.*


Conclusion

In conclusion, I note that this is only a basic outline of a conceptual scheme, which further suggests a deeper consideration of its attributive characteristics (other than synthetical, contextual and non-constant). Such features as its phenomenological nature, non-selectivity, aperceptions and disposition to aesthetic pleasure, will open some mechanisms of human perception and allow more successfully use this knowledge in the appropriate cultural practices.

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